Πρεσβύτερος διπλῆς τιμῆς ἄξιος;

OR

The true Dignity of

St. *Paul's* ELDER,

Exemplified in the

LIFE

Of that Reverend, Holy, Zealous, and Faithful Servant, and Minister of Jesus Christ Mr. *Owen Stockton*, M. A. Sometimes Fellow of *Gonvile* and *Caius* Colledge in *Cambridge*, and afterward Preacher of Gods Word at *Colchester* in *Essex*.

WITH

A Collection of his Observations, Experiences and Evidences Recorded by his own hand.

To which is added his

FUNERAL SERMON,

By *John Fairfax* M. A. Sometimes Fellow of C. C. C. in C. and afterward Rector of *Barking* in *Suffolk*.

Heb. 11. 4.

------*He being dead yet speaketh.*

London, Printed by *H. H.* for *Tho. Parkhurst* at the Sign of the Bible and Three Crowns, at the lower end of *Cheapside*, 1681.

XUM

To the Worthily Honoured, and Eminently Religious, the Lady *Brook* of *Cockfield*-Hall in *Suffolk*.

MADAM,

HAving no Foundation whereon to raise an Ambition of publick Notice, my Pen was never touched with the Itch of Writing. That this once I venture abroad, is to shew another, not my self. I am under more than a common obligation to this pious Office, to pay due Honour to the dead; to build a Prophets Tomb, or erect a Pillar upon his Grave, that he may not be Buried in utter oblivion with men, who hath the promise of everlasting remembrance with God. When worthy and desirable persons are removed out of our sight, it is some satisfaction to have their

Pictures before our eyes. This is the deſign of theſe ſheets. And had the Pencils Art born proportion to the Subjects worth, I had almoſt ſaid, here had been expreſſed as rare a piece in Grace as was Abſalom *in Nature. But the defects to be complained of in the Face, and pardoned, are abundantly recompenſed with the true Portraicture of the inward Vitals, the very heart and Soul drawn to the Life by his own hand, that only could. Wherein if ſome ſhall ſay, they ſee nothing excellent, and ſhall deſpiſe, others, I doubt not, will be able to reply, as he in a like Caſe; If you ſaw with my eyes, you would commend. That this Dead is here propoſed to publick view is to gratifie the deſire, and to contribute to the inſtruction (that I ſay not the reproof) of the Living. Happy are many Souls who have enjoyed the Priviledge of the lively voice of this great Inſtrument of God. He is not to be numbred among thoſe of whom it is ſaid,* Let them be ſilent in the Grave. *Who then knoweth, but that* being dead he *may* yet ſpeak *effectually, whoſe Living* Tongue was as choice Silver, and whoſe Lips fed many. *The Spiritual workings of*

of his heart, and Converſe of his Soul with God, was a ſecret between God and himſelf, wherewith a ſtranger did not intermeddle; *which he no more than others in like Caſe had the freedom generally to Communicate. That God put it into his heart to Record it, is no improbable Argument, that God, as well as himſelf, intended its uſefulneſs not only to himſelf, but others alſo, when once Death ſhould give a liberty to the* Secrets of his heart to be made manifeſt.

Madam, The great Reſpect and Honour which your Ladyſhip hath always Cordially had, and freely expreſſed to the Faithful Miniſters of Chriſt, hath at once both obliged and encouraged me to prefix your worthy Name to the Memorial of this deceaſed Prophet. Of whom I am not at all ſuſpicious leſt your Ladyſhip ſhould be aſhamed. He who hath been a more than ordinary burning and ſhining Light amidſt his Generation, and is now a Star of the greater Magnitude amidſt the Spirits of juſt men made perfect, can caſt no dark Reflections upon that true Honour your Ladyſhip obtains with all that know you; which in your own great Judgment

is valued as it is of God, *and* not of men. *I ſhall not wonder, if thoſe, who are ſtrangers to the Holy Spirit, ſhall find no delightful ſatisfaction in reading theſe Spiritual exerciſes and experiences; or who are Enemies, ſhall cenſure them as Phanatick fancies: which indeed can never be well underſtood without ſome meaſure of that Diviner Learning, whoſe method is* Taſt and ſee. *I have therefore choſen humbly to offer this to your Ladyſhip, who is of full Age, and by reaſon of uſe, have ſenſes exerciſed to diſcern both Good and Evil; in whoſe hands it will be ſecure and fear no Contempt. I have reaſon to believe, that in reading the practice of the Life and workings of the heart of this now Glorified Saint, your Ladyſhip reflecting on your ſelf will find cauſe to ſay,* Face anſwereth to Face, and Heart to Heart. *Which I hope may contribute ſomewhat to your joy, and Confidence before him who faſhioneth his Childrens hearts alike, in ſtamping the ſame his Image upon them all.*

It hath pleaſed God in his holy and wiſe Providence to make your Ladyſhip an inſtance of many, and ſharp Trials, yet with-al of much Grace, by the power whereof you

you have endured with moſt Chriſtian and Exemplary Faith and Patience. The laſt Enemy is yet before you, to be expected, and Encountred, which, conſidering your Ladyſhips years, ſeemeth to be approaching. But, behold, it is here preſented, as Diſarmed, and Conquered, and ſo leſs formidable. And I doubt not but your Ladyſhip liveth in the Comfortable proſpect of that Bleſſed day, when all your Conflicts ſhall be Crowned with Victory, and Triumph over Death, in Communion with the Prince of Life.

Madam, I have yet to add, that I have gladly taken this occaſion to make my publick acknowledgments, of the inviolable obligations which your Ladyſhip hath laid upon me by your ſingular Bounty, exerciſed as well to my Honoured Father now with God, as to my ſelf, in our ſtate of Deprivation. And here I muſt joyn with your Ladyſhip, your only ſurviving Daughter of the many hopeful Children, which God had graciouſly given your Ladyſhip, Madam Mary Brook, *the true Heireſs of your Ladyſhips great Vertue and Grace. As my Pen cannot be ſilent, leſt ungrateful; ſo it dares not be fluent, leſt offenſive*

to

XUM

to that Liberality which would not have the left hand know what the right hand doth. I am bound to ſay, Bleſſed be ye of the Lord, who have not left off your kindneſs to the Living and to the Dead. *That this may be* fruit abounding to your account, an Odor of a ſweet ſmell, a Sacrifice acceptable, and well pleaſing to God, recompenſed at the Reſurrection of the Juſt; *That your days may yet be multiplied, and the Conſolations of God be the ſupport and ſtrength of your Age; That the Bleſſings of the Everlaſting Covenant may deſcend, and remain to your Poſterity from Generation to Generation is, and ſhall be the Prayer of,*

Madam,

Barking Jun.
1681.

Your Ladyſhips moſt Humble and bounden Servant and Orator,

John Fairfax.

THE

The true Dignity of St. *Pauls* Elder Exemplified In the Life of Mr. *Owen Stockton.*

The Preface.

IT hath been the vain-glorious practice of ſome men for the perpetuating of their memories beyond Death and Time to the farthest poſterity, to engrave their Names in Braſs or Marble, or to write them upon their Houſes and Lands, which yet Death and Time have wholly obliterated. But it is the Honour of many ſaints to be recorded in ſacred Scripture beyond all danger of Oblivion, as great examples of Piety and Holineſs towards God, and of ſervice to the Church of God in their generation. And God hath ſince by his providence in all ages ſecured to his more eminent ſaints and ſervants the like Honour, ſtirring up ſome ſurvivors to embalm their precious Name and memory, by recording and reporting the dead to poſterity in more laſting monuments, as great Inſtances of the Grace of God, ſpecial matter of his praiſe, and approved patterns as well for the encouragement as the imitation of the Living. How diſpiſed ſoever this excellent ſervant of Je-

ſus Chriſt, the ſubject we have to write of, hath been in the eyes of ſome of his Generation; yet I am perſuaded none of the worthies in the Church of God, that are gone before him, will count it any diſparagement to their Honour, that he be added to their number, whoſe precious Names ſurvive their death. The Records which have been made, and publiſhed of the Lives of many Excellent, and holy perſons, conſiſt for the moſt part only of Such paſſages, as have fallen under the obſervation of thoſe, who have more intimately, and frequently converſed with them; & many hands have Contributed to the collecting of ſome more remarkable words, and actions, which an Ingenious pen, in juſt honour to the Subject, improveth as Indices *of thoſe ſingular accompliſhments of mind and heart, which are beyond the reach of the moſt obſervant Eye. And were there nothing elſe to be recovered, Concerning the ſubject before us, but what might be ſo collected, from the hands of thoſe, who had the happy advantage to* know fully his Doctrine, manner of Life, Purpoſe, Faith, long Suffering, Charity, patience &c. *I doubt not, but, if managed by a skillful pen, it would juſtly amount to ſuch a character of him, as might worthily render him, a more than Ordinary example of Faith, and Holineſs, of Scripturall knowledge and practice, as well to the preachers, as profeſſors of the Goſpel, of Chriſt, to the praiſe of the Glory, of the Grace of God. But their is leſs need of this in reference,*

to

to our ſubject. Himſelf having not only, in great meaſure prevented, and ſaved his friends that labour, and ſervice, but moreover diſcovered the inmoſt ſecrets of his heart, towards God, beyond all that could be known of him, by the Strickteſt obſervation of others. What hath been the advantagious practice, ſometimes (though very rare) of ſome eminent Servants of God, who have made Religion their buſineſs, viz. to write, Curriculum vita, the manner and courſe of their own life, appears to have been his. He not only kept a ſtrict Eye upon himſelf, and took ſpecial notice of his own heart, and wayes, and the manner of his ſpiritual living unto God, but leſt he ſhould forget, and render it uſeleſs, committed the ſame to paper, recording the dealings of God towards him, the workings of corruption, and grace, his Conflicts, and Temptations the ſecret Intercourſe, and Communion between God and his Soul, the approaches, and withdrawings of the Holy Spirit, his liftings up and caſtings down, the actings of Faith and Love, Divine aſſiſtance in Duty, return of prayers, the clearneſs of his evidences, and rejoycings of his hopes &c. Wherein the life and power of true Religion, doth more conſiſt than in all open and viſibel acts. Out of this Treaſury, which is enough to Supply a far larger volume, hath been fetched the greateſt part of that furniture which filleth theſe pages, and that moſtly in his own words. You that read may therefore imagine you hear this holy

Prophet, beſpeaking you in the words of another Prophet, Come and *read* all ye that fear God, and I will tell you what he hath done for my ſoul. *My own experience aſſureth me, that to thoſe who are engaged in the Spiritual War, and running the Chriſtian race, and have ſet their faces towards God, It will be uſeful, encouraging, delightful, and ſatisfactory to read ſo much of the ſenſe and feeling of their own hearts, in the experiences of this Bleſſed Saint. The greateſt part of whom, yet I believe will find cauſe to be aſhamed before God, ſeeing themſelves ſo far caſt behind, and may be provoked to mend their pace, in preſſing forward towards the mark, to which he hath attained. As for ſuch as reſt in their negative goodneſs, and commendable moralls, their form of Godlineſs and bodily exerciſe in religion, without the life and power thereof, who knows but they may be convinced, of the vanity of their hopes, and the ſandy foundation, whereon they have built them, and that yet they lack ſomething, while they read the thoughts, affections, and workings of his holy heart, his underſtanding improvement of the Holy Scriptures, and his Spiritual communion, with the Holy God, to which themſelves are altogether ſtrangers. But ſuch is the enmity, and contradiction of the carnal mind to the ſpirit, and grace of God that I cannot be without jealouſie, that much of what is true written will be matter of ſcorn, and deriſion to the*

profane Generation. However as the word of God delivered in the Scriptures, and dispensed in the Ministry thereof, hath its divers and contrary effects, upon diverse & contrary subjects, whereon yet God knows how to raise his own Glory, so shall the same word Exemplified in the life of this now glorified saint, have the like effects on them that read it. To the humble and teachable it shall be in adjutorium, *but to the scorners and despisers* in Testimonium.

XUM

THE RELATION.

MR. *Owen Stockton* was born in the City of *Chicheſter*, in the County of *Suſſex*, the laſt week of May, 1630. was the fourth Son of his Father *Mr. Owen Stockton*, a worthy Prebendary of that Cathedral, who was a younger brother of that ancient family of the *Stocktons*, of *Kiddington Green* in *Cheſhire*. About the ſeventh year of his age, his Father dyed and left the care of him, and his other Children, to their Mother, a pious Gentlewoman of the family of the *Tilees*, in *Cambridgeſhire*. She being a Widdow and ſtranger in *Chicheſter*; ſoon after the death of her Husband, returned to her native Country, and ſetled her ſelf at *Ely*, where was a very good Grammar Schoöl, under the Government of *Mr. William Hitches*, to whoſe care ſhe committed this her Son, for his education.

From a Child he was of great hopes, while yet a little Grammar Schollar, his inclination was ſuch as preſaged more than ordinary im-

provement. Looking once accidentally into *Mr.* Fox *his Acts, and Monuments Eccleſiaſtical*, in one of the pariſh Churches of that Town, and reading ſome little part thereof, he was ſo affected, with the knowledge of that Hiſtory, that he never ceaſed to ſupplicate his friends, till he had obtained one part of them, for his uſe. Wherein (declining the puerile recreations, to which his School-fellows addicted themſelves) for ſome years he ſpent, moſt of that time which he had vacant, and could redeem from his obliged attendance upon the School.

His judicious Maſter diſcerning in him a ready natural capacity, for learning and deſire after it, with induſtrious diligence, in ſtudy, (for though he ſpent, ſo great a part of his time out of School, in reading Hiſtory, yet withal he ſo performed his part and offices, in the School, as he never gave occaſion of correction or rebuke) and obſerving moreover his Conſtant daily attendance on the worſhip of God, according to the rules of the Schools. He earneſtly Commended him to his Mother, and perſuaded her to think of no other courſe or trade of life for him, but that he be prepared and ſent to the Univerſity; in order to the Office, and Work of the Miniſtry.

Accordingly not without his own inclination and choice being ſufficiently inſtructed, with Grammar Learning for Academical ſtudies, he

he was in the sixteenth year of his age, *viz. Jan.* 2. 1645. admitted into *Christs Colledge* in *Cambridge*, under the Tuition of the Learned, *Dr. Henry Moore.* His years were not many, but his stature less, Insomuch that for some time he could not pass the streets without special notice taken of him, and expressed on that account.

Nor was this only a vulgar observation, but such also as fell under the Remark, of the late *King Charles the first*, who being brought to a Gentlemans house, by the Army nigh to *Cambridge*, and many Scholars coming thither in their habits, to see his Majesty, was pleased to order that they should be admitted to his Royall presence, and kiss his hand. Among whom this Coming in his order, His Majesty made special observation of of him, and gave him his gracious benediction, saying, *Here's a little Schollar indeed, God bless him.*

His residence in the *Colledge*, was so constant, that during the whole time of his Undergraduacy, he was not absent *Communibus annis Conjunctim & divisim*, one month in a year. And his sobriety such that he abstained not only from publick Houses, but in other Company, and places from Wines, and and strong Drink, as judging Nature in his age, to stand in no need of such kind of helps.

After he had taken his degree of *Batchelor*, of

of Arts he reſided ſtill in the *Colledge*, applying himſelf ſeriouſly to the Study of Divinity, which he alwayes deſigned.

In purſuance whereof, whether by his own or others advice, I cannot ſay, he went to *London*, and ſpent ſome months there acquainting, himſelf with the principal Booksellers, from whom he took an account, of the beſt writers in Divinity, of that time, frequenting the Library of *Sion Colledge*, and the Lectures at *Greſham Colledge*, applying himſelf to ſeveral Worthy Miniſters of the City, and attending on their exerciſes which were daily, that he might obſerve the variety, of mens Gifts and their ſeveral methods of Preaching. By which he made ſo great an Improvement of himſelf, that he hath often ſaid ſince, that if it ſhould pleaſe God to give him a Son of his own diſpoſed to the Miniſtery, He ſhould give it him as his particular advice, before he entred upon the work of preaching, to ſpend ſome months in *London*, in attending on thoſe learned Divines, which excelled in the Gift of preaching, wherewith that City is alwayes furniſhed.

Being much affected and pleaſed with this ſtudy, Reſolving to purſue it earneſtly, and prepare himſelf for the Work of the Miniſtry, He did privately, yet in a very ſolemn manner by faſting and prayer, make as it were a dedication, of himſelf to God for that ſervice.

When he was middle *Batchelor*, he was removed

removed from *Christs Colledge*, and made *Iunior* Fellow, of *Gonvile and Caius Colledge*, about the beginning of the year, 1651. where after a years continuance, and probation of of his worth, he was translated from that to a, *Senior* Fellowship, which he enjoyed during the space of six years and upward. In which time he discharged the office of *Steward* to the Temporal, of *Catechist* and *Conduct*, to the Spiritual advantage of that Society.

Here it was that the Lord Trained up this his Disciple to be a *Scribe instructed for the Kingdom of God*, furnishing him so plentifully with Divine, and Spiritual knowledg (which he gained as well by experience, and observation of Gods dealing with him, and the operation of his Spirit upon his heart, as by industrious Study, and Meditation) that he could readily *bring forth out of his Treasure things new and old*: Was able to speak pertinently, sutably, and seasonably to the various Capacities, Conditions, and Cases of Saints, and Sinners, and became an happy, powerful Instrument in the hand of God for the Conversion, Edification, Consolation, and Salvation of many Souls.

His design and desire being to serve the Lord Jesus Christ in the Office and work of the Ministry, he directed the course of his Studies with special respect to that Service. And though his place and exercises in the University obliged him to the Study of Philosophy, wherein

wherein he was equal to moſt; yet the Study of Divinity was his ἔργον. Not ſatisfying himſelf with the reading of the elaborate Writings of the moſt learned Divines, wherewith he furniſhed his Library at the Expence of ſome hundreds of pounds, he eſpecially addicted himſelf to the reading, and ſtudy of the *Holy Scriptures*, as containing the whole Counſel of God which, as his Miniſter, he was to declare to men. Which courſe of his ſtudy God ſo ſucceeded with his Bleſſing, that it may be truly ſaid of him what St. *Luke* ſaith of *Apollos*, *Act.* 18. 24. *He was mighty in the Scriptures*, his Head, Memory, Heart, and Tongue, were full of the Scriptures, whereof he hath given abundant Evidence by his *Scriptural Catechiſm*. In the opening, and applying whereof his Gift was excellent and peculiar. All that knew him and were acquainted with his Diſcourſe, Miniſtry, or Pen, muſt bear him that Teſtimony, with the holy Apoſtle St. *Paul* he preferred the Learning gotten at the feet of Chriſt, above all he had got at the feet of *Gamaliel*, and though he had the valuable accompliſhments of other learning, yet he *determined not to know any thing ſave Jeſus Chriſt and him crucified*. In which knowledge he was like *Saul* higher than moſt of his Brethren from the ſhoulders and upwards. I know none I can better compare him with, than that Eminent, and Powerful ſervant and Inſtrument of Jeſus Chriſt, Mr. *Arthur Hilderſhaw* whom

whom I am prone to believe he propounded to himself as a Pattern for imitation.

But knowledge alone is not sufficient instruction for a Minister of the Gospel. It is no rare thing to find some great Schollars in the Theory of Scripture, who yet are but very ordinary Christians, whose light like that of the Moon hath very cold influences. He is best accomplished whose knowing head effects his heart, and governs his life; who knows revealed truth as well by Spiritual sense and Experience, as by Speculation. The Spirit of God is a Spirit of truth and of life too, Communicateth both grace and Gifts, and teacheth as well ὀρθοπρδεῖν as ὀρθολομεῖν. Both which consisted together in this excellent person. The word of God dwelt both in his Head and Heart and was effectually the Law of his Life. He was a *Burning* as well as *Shinning Light*: A man more than ordinarily mortified to the pleasures of the Flesh and vanities of the World; freely and resolvedly devoted to the fear of God. His Conversation was in Heaven, his Communion with God, his Delight in the Saints, his Business Religion, his Zeal for Holiness, his main Design the glorifying of God, and the Salvation of his own and others Souls. Whereof the following Pages will, I doubt not, be an abundant Evidence not only to the Charitable, but Rational judgment of the Christian Reader.

As for his practice of Mortification, I shall not otherwise express it than in his own words,

as

as I read it in the records of the remarkable passages of his life by his own hand, but after he had a family, *viz.*

'Having been foiled by the lusts of my own 'Heart several times, and considering what 'I should do to get rid of those lusts, which, 'had so often prevailed over me, God directed 'me to three several means. The one was sug-'gested to me as I was walking in my garden 'and meditating on the affairs of my Soul, 'and that was to be more frequent in Eyeing, 'applying, and meditating on the promises; 'and the Scripture, which the Holy Spirit of 'God set before me for this end was 2 *Pet.* 1. 4. '*By the precious promises given to us, we escape 'the pollution that is in the world, through lust.* 'The other was suggested to me as I was hear-'ing a Sermon, and that was to be daily ap-'plying the Lord *Jesus* to my soul, grounded 'on *Rom.* 13. 13. 14. where the Apostle 'adviseth to *put on the Lord Jesus Christ*, as 'an help against *chambering and wantonness*, '*strife and envying.* The third was suggested 'to me as I was riding abroad, and discoursing 'of the things of God, which was *Gal.* 5. 16. '*Walk in the Spirit and ye shall not fulfill the 'lusts of the flesh.*

'In pursuance of these means for the morti-'fying of the lusts of the flesh, I determined with 'my self, to Eye the promises of God, more 'frequently then I had done, and to that end, 'I chose out some promises of daily and conti-

nual

'nual use, and determined by the help of God, 'to salute and embrace them once a day, and 'not only to take a view of them my self, but 'in my meditations, and soliloquies to spread 'them before God, and to put the Lord in re-'membrance of them. For supplying all the 'wants of the day, I chose that promise *Phil.* 4. '19. for growth in grace, *Hos.* 14. 5. 'for subduing my sins. *Mic.* 7. 19. *Rom.* '6. 14. for success in my undertakings, '*Ps.* 1. 3. for turning all the events of the day 'for good to me. *Rom.* 8. 28. for the conversion 'and sanctification of my children. *Isa.* 44. 3. 'for my yoke-fellow and servants, and all others 'in my family that they might get good from 'me, and return to God, and grow in grace, '*Hos.* 14. 7. for sanctifying of my afflictions, '*Isa.* 27. 9. *Zech.* 13. 9. for audience of 'my prayers, *Mic.* 7. 7. *Joh.* 14. 13. 14. for 'grace and strength to manage all the works of 'the day, to the glory of God. *Zech.* 10. 12. 'for protection from dangers and casualties. '*Gen.* 15. 1. for giving me eternal life, in 'case the day should bring death to me. *Luk.* '12. 32. *Joh.* 3. 16. for counsel and direction 'in all cases of difficulty, and unexpected 'emergencies. *Isa.* 58. 11. *Ps.* 32. 8.

'I judged it also very conducible, to the 'Glory of God and my own soul's good, to 'manage all my employments, as much as 'may be with an eye to the promises, and as 'to my calling, when I am studying to com-

pose

, pose Sermons, *Deut.* 28. 8. when I go to
, preach, *Math.* 28. 19. 20. for succes in my
' preaching, *Isa*, 56. 8. -- 65. 23.

' I was the more confirmed in this frequent,
' and familiar converse with the promises, not
' only as it helps on our participation of the
' Divine nature, and our escaping the pollu-
' tion that is in the world through lust, but
' because the Lord commands us to be alwaies
' mindful of his covenant, 1 *Chron.* 16. 15.
' and it pleaseth God to see us taking hold of
' his Covenant. *Isa.* 56. 4. and it is for the
' Glory of God, 2 *Cor.* 1. 20.

' I determined also when I should feel the
' workings of any lust, presently to look up to
' *Jesus Christ*. It being the remedy which the
' Holy Ghost, prescribes against such sins as do
' most easily beset us. *Heb.* 12. 1. 2. I have
' often been encouraged and helped in this
' practice, of looking unto *Jesus*, to subdue
' my sins from *Act.* 3. *ult.* God sent his Son
' *Jesus*, to bless us in turning us every one from
' his iniquities. *Beza*'s note upon that text is
' very good, and hath been of use to me, *viz.*
' that the great word for iniquities, signifies
' the roots and habits of Sin. I saw it was
' my duty, and concernment every day, to be
' more frequent in applying my soul to *Christ*,
' and *Christ* his benefits to my soul.

' In pursuance of the, 3d means of morti-
' fication, *viz.* walking in the spirit, I re-
' solved to endeavour to do my works, and du-

ties

'ties both to God and men, more ſpiritually,
'and in order hereunto, to reduce my actings
'to ſome word, and as oft as I could, to eye
'ſome word of God, as I was entring on them;
'as for inſtance, If I be called out by others
'or ſtirred up in my own Spirit to viſit the
'ſick, or any afflicted perſon, to have my
'thoughts on *Math.* 25. 36. *or Jam.* 1. 27.
'when any poor people come to me for relief,
'or any object of charity is preſented to me to
'eye. *Gal.* 6. 10. or *Hebr.* 13. 16. or *Iſa.* 58.
'10. or. *Eccl.* 11. 1. or *prov.* 19. 17. when
'a poor man cometh to borrow, *Deut.* 15. 7.
'8. 10. When to write letters, take a journey,
'or be any ways employed for others, *Gal.* 5.
'13. *Phil.* 2. 4. when to viſit out of courteſy,
'or do any thing which courteſy requireth,
'1 *Pet.* 3. 8. when to inſtruct my Servants
'and Children, *Deut.* 6. 7. *Gen.* 18. 19. when
'to Catechiſe the youth that come to my
'family, *Joh.* 21. 15. *Prov.* 22. 6. when
'invited to exerciſe abroad among poor or rich,
'*Iſa.* 32. *ult.* when to adminiſter a reproof,
'*Lev.* 19. 17. when to confer about Spiritual
'things, *Mal.* 3. 17.

This was the wiſe and holy method, which this faithful Servant and Souldier of *Jeſus Chriſt*, preſcribed to himſelf by Divine direction, whereby to manage the Spiritual War, with the ſin that dwelt in him, that he might not be overcome with it. According to which he moreover charged himſelf with,

the practice of universal positive Holiness, which he thus records.

'Being under the rebukes of Gods chastising 'providence, I set apart a day to humble my 'Soul with fasting and prayer, that I might 'obtain from God, a Sanctified use of my 'afflictions. I sought God to pardon my sins, 'which were the causes thereof, and to make 'them work for my good. I spent a good 'part of the day in meditating, how I should 'make a right improvement of these correcti-'ons.

'I Considered that one main end of all 'Chastisements was, that God might make us 'partakers of his holiness, *Heb.* 12, 10. *Isa.* '26. 9. I resolved in the strength, and by the 'help of God to follow after holiness more 'vigorously than I had done, and I engaged 'in this resolution because I saw from, *Isa.* '60. 21. that by my being holy, and righte-'ous God should be glorified.

'And seeing the nature of holiness lieth in 'our bearing Gods image, in our being like to 'God, or in our conformity to the Divine 'Nature, *Eph.* 4. 24. *Col.* 3. 10. I resolved 'to endeavour to imitate, and resemble God in 'mercifulness, *Luk.* 6. 36. in forgiving injuries, '*Eph.* 4. *ult.* in doing good, *Ps.* 119. 68. in 'justice, *Deut.* 32. 4. in Love, *Joh.* 4. 16. in 'humility, *Ps.* 113. 5, 6. in longsuffering, '*Exod.* 34. 6. in not retaining anger, *Ps.* 30. 5. in uprightness, *Isa.* 26. 7. in kindness, *Luk.*

'6. 35. in helping the fatherleſs, widdow 'and ſtranger, *Pſ.* 10. 14. — 146. 9. And 'whereas we come to partake of Gods image. '1. by beholding the diſcovery which he hath 'made of himſelf, and his glorious Attributes 'in the goſpel, 2 *Cor.* 3. 18. 2 by applying 'the promiſes, 2 *Pet.* 1. 4. 3. by walking with 'him, *Act.* 4. 13. for we grow like thoſe with 'whom we converſe, *Prov.* 22. 24, 25. I 'determined to walk with God, to cleave to the 'promiſes, and to meditate often on his glori- 'ous Attributes.

'And ſeeing that our holineſs lieth in the Con- 'formity of our life, to the will of God revealed 'in his word, as well as in the reſemblance of 'the Divine Nature, I determined to ſet be- 'fore me ſeveral Scriptures as my rule to 'walk by, and often to ponder them, and if 'I cannot walk up to theſe rules, yet my en- 'deavours ſhall be (grace aſſiſting) to walk 'after them, and that will be accepted as a 'demonſtration of my Love to God, 2 *Joh.* 'v. 6.

'For guiding and regulating my thoughts, 'I ſet theſe Scriptures before me, *Jer.* 14. 14. '*Iſa.* 55. 7. *Mal.* 3. 17. *Pſ.* 104. 34. *Phil.* 4. '8. *Prov.* 23. 26. *Deut.* 15. 9. *Eccl.* 10. 20. '*Prov.* 24. 9. *Math.* 9. 4. *Zech.* 8. 17.

'For regulating my affections, theſe, *Col.* '3. 2, 5. *Gal.* 5. 24. particularly, for my 'delight. *Pſ.* 1. 2. — 37. 5. my joy, *Phil.* 4. '4. *Pſ.* 43. 4. my deſire, *Iſa.* 26. 8, 9. my

'ſorrow, *Ezek.* 7. 16. my Love, *Math.* 22. '37. *Pſ.* 119. 97. my hatred, *Pſ* 97. 10. 'my fears, *Luk.* 12. 4, 5. my hope, *Pſ.* 39. 7. 'my truſt, *Pſ.* 62. 8. *Iſa.* 26. 4.

'For regulating my ſpeech, theſe *Eph.* 4. '29. *Col.* 4. 6. *Deut.* 6. 6, 7. *Pſ.* 119. 46. *Pſ.* '71. 8. 24. *Prov.* 31. 26. We ſhould lay it as 'a law upon our ſelves, to ſpeak kindly to all 'ſorts of perſons.

'For my works, theſe *Tit.* 3. 8. 1. 2 *Tim.* '2. 12. 1 *Tim.* 5. 10. *Tit.* 2. 14. *Math.* 5. 47. '1 *Tim.* 6. 18. *Rev.* 3. 2. *Rom.* 13. 12. *Act.* '26. 20. Our works muſt be Viſibly, as well 'as truly good, *Math.* 5. 16. muſt be exem-'plary, *Tit.* 2. 7. yet we muſt not expect 'Juſtification or Salvation by our own works, 'but by grace, *Eph.* 2. 8, 9. *Rom.* 3. 28.

Thus did this man of God gird himſelf with the Sword of the Spirit, which he faithfully and ſucceſsfully managed againſt his corruptions, temptations and tranſgreſſions. Thus did he put on the breſt-plate of Righteouſneſs, holding the myſtery of Faith in a pure Conſcience, applying the word of God, as an inviolable Law and rule to his heart, and life Sincerely aiming at the Glory of God, and the, obtaining that Bleſſedneſs, which by the Covenant of God is ſecured to *the undefiled in the way, who walk in the Law of the Lord.* How fit was he to be the mouth of God, and Ambaſſador of *Chriſt* to ſinners, who, when with greateſt importunity he called them to Re-

Repentance and Reformation of heart and life, and the Mortification of the moſt beloved luſts; and moſt earneſtly preſſed upon them Faith, and Holineſs, and univerſal Conformity to the will of God, was not reproached by his own heart, as if he *laid heavy burdens upon others, which himſelf would not touch with one of his fingers*: But with deliberate choice and conſtant reſolution impoſed them upon himſelf, and obviated all objections, by demonſtrating the ſtricteſt holineſs to be practicable, eligible, and delectable by his own example.

But though he was very liberally inſtructed by Nature, Art, and Grace for the Office and work of the Miniſtry, yet ſuch low and mean thoughts had he of himſelf, both of his Gifts and Grace: And ſuch deep and affecting apprehenſions of the difficulty, and weight of the Miniſterial Service, which as it is in it ſelf, ſo was to him, *Onus tremendum*, and *τίς ἱκανὸς*; *Who is ſufficient?* ſaith the Apoſtle, that though it was his deſign and deſire to ſerve God, and his Church in that great work, yet he was ſo diſcouraged, that he would not as too many do, haſtily adventure and engage himſelf in that Office by ſolemn Ordination, but would firſt prove himſelf well, ask Counſel of God and his Word, and attend to the Call of God by his Spirit and Providence.

Accordingly being Maſter of Arts, he did ſometimes exerciſe his Gifts in ſome Countrey Villages nigh the Univerſity. Where his man-

ner was at first privately to enquire out what small Parishes within ten or fifteen Miles of *Cambridge* were destitute of Ministers. Unto these he went and Preached, and that with such privacy, as for some while none knew of it but himself, and the Parishioners to whom he went; and to many of them it was a long time unknown, either who he was, or from whence he came.

This Service he perform'd *Gratis*, neither expecting nor accepting any worldly Reward, yea, it was a Charge to him. Among these Country-people God blessed him, and gave him the *First-fruits* of his Ministry, making him instrumental and successful to the Conversion, and Edification of many. Whereby he was so endeared to them, and they to him, that after he was called to Preach at one certain place in *Cambridge*, he would yet often go amongst them on the Week-days, Preaching sometimes at one place, and sometimes at another, the people laying aside their Country-business, and readily Travelling several Miles to attend upon his Ministry. And after his remove from *Cambridge* to a considerable distance in *Essex* and *Suffolk*, his manner was for the most part so long as he lived, once a year to visit those people, Preaching to them, and Conversing with them.

After he had a while thus exercised his Gifts among the Country Villages. He observed three things especially, which did much encourage

courage him to give himſelf up to the Miniſtry of the Word.

1. The benefiting of his own Soul in his Meditations for Preaching; for whilſt he was ſtudying for others, the Lord made it a word of Inſtruction to himſelf: And he found it the beſt means of growth to be watering others. Yet herein he perceived (he ſaid) great need of Watchfulneſs, and much care leſt his heart ſhould put away that Word from himſelf which he was preſſing upon others.

2. He found his heart much diverted from other ſtudies. Philoſophy ſeemed tedious to him, he found not that ſatisfaction in ſtudying meer human Authors as in meditating on Divine things. Yea he thought he diſreliſhed all other Studies, and they were unſavory to him, and he knew not but that this might be of the Lord, thus to turn his heart from the one, and encline it to the other Study.

3. The Lord had been pleaſed to bleſs his labours in ſome meaſure, and ordered ſo by his Providence that it came to his knowledge. As particularly at *Burwell*, at *Swafham*, at *Soham*, at *Land-Beech*, at *Cheſterton* in *Cambridgſhire*, at *Debenham* in *Suffolk*, at *Wethersfield* in *Eſſex*, This was an eſpecial encouragement to him, as it might well be, to purſue the Miniſtry.

In the year 1654. he was choſen *Catechiſt* for that year in the *Colledge*. In which choice he obſerved the ſpecial Providence of God, for whereas formerly the Maſters uſed to nominate

the fellows for ſuch Offices as they ſhould bear, he this year bad the fellows agree, and chooſe among themſelves which they did according to Seniority. His buſineſs detained him from being preſent at the meeting of the fellows, and every one having choſen what they liked beſt, they caſt the *Catechiſts* place upon him, judging him fitteſt for it, which he accepted, and accordingly began to diſcharge it in *Michaelmaſs* Term. This was the firſt place where he ſetled himſelf to a conſtant courſe of Preaching. Wherein God did greatly encourage and honour him; for the very firſt night he Exerciſed, one of the Fellows came to him, and told him he had felt the power of God in that Ordinance upon his heart.

The Statutes of the Colledge obliging him to theſe Divinity Exerciſes as *Catechiſt* in the Chapel only in Term time, towards the end of the Term he began to conſider whether he ſhould continue, and proceed in the ſame Exerciſes as well out of Term, as in Term, his Conſcience towards God as well as the local Statute, and his zeal to improve all opportunities to do good prompting him thereto; being doubtful what to do, he was determined to the Affirmative, by hearing a Sermon Preached at St. *Maries* by the Reverend and Learned Dr. *Tuckury* then Profeſſor of Divinity there, the ſcope whereof was to ſhew what a Bleſſed and deſireable thing it was to have the Church of God multiplied and encreaſed, and in the Application he did

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in an especial manner direct his words to the University, and did in the name of God earnestly beseech every one in their places, to endeavour the encrease and multiplying of the Church of God, both by adding themselves to it, and labouring to add others to it. His Soul was much warmed at this Sermon, and considering the seasonableness of it, he looked upon this word as directed specially to himself, and took encouragement from it to proceed in his Work.

This practice of his being a proof not only of his abilities, but of his willingness also, and that laboriously to serve God in the work of the Ministry; About *Easter* following, a motion was made to him by one of St. *Andrews* Parish in *Cambridge* in the Name of the rest, to supply that place, which he declined, promising only to give them one Sermon. Afterward the motion being more importunately renewed to him, he advised them to seek God to direct them in a business of that concern, commending to them others of greater Abilities and Grace than himself to make choice of; telling them he would at that time, neither deny nor promise any thing. About six weeks after, 8 or 9 of the Parish came to him in the name of the whole, and signified to him that it was their joynt Request, that he would Preach with them on the Lords days in the Forenoon.

Whereupon after a Fortnights consideration, and seeking of God, and Consulting friends, he

he complied with their desire, and undertook that Service.

Here God so blessed his Ministry both to the Students in the University, and people of the Town, that his Encouragement was very great, for which he always blessed God. In the Colledge he so well discharged his Office, that the year now expiring he was again chosen into the same Office next year. And now being satisfied that God did call him to this Work and Office, by the success which God gave to his labours, and the acceptance he had in the Church, he resolved thoroughly to devote, and give up himself to it by solemn Ordination. For which end he repaired to *London*, and being there proved, and well approved of, was *Feb.* 13. 1655, solemnly set apart to this Office, and Work, by Fasting, and Prayer, and laying on of the Hands of the Presbytery. To which God seemed to set his Seal both during the Action, by very gracious influences of his Spirit upon his heart beyond his preparations, for which he hath Recorded thanks to God, and on the Lords day following, *viz. Feb.* 17. When being desired to Preach at the *Charterhouse* both parts of the day: In the Afternoon one put up a Bill to him, wherein the person that put it up acknowledged, that he had long lain under the guilt of a known Sin, and was convinced of it by the morning Sermon, and desired Prayers to God for help against it. Others also in that Congregation he observed

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to be affected at that his first Sermon after his Ordination.

In his returning from *London* to *Cambridge*, upon the way he experienced a very good Providence with which his heart was much affected, and which he thankfully Recorded as an instance of Gods special care of him. The night overtaking him ere he could reach to *Hasting Mills*, where the Waters were very high by reason of a flood, just as he came almost to the Water, a man met him, who knowing the danger of the Water, and the safest passage through it, offered him his Service, and very kindly lent him his own taller and stronger Horse, and riding back again on his Horse before him led him safely through, which else he perceived he could not have passed without the hazard of his Life.

Being now return'd to *Cambridge*, to the Charge he had undertaken, with what Conscience, Faithfulness, Zeal, and Industry, he applied himself to the Work to which he had devoted himself, and was now solemnly set apart, I leave to the Pious Reader to judge by what follows in his own words.

'*July 7th.* 1656. I set apart that day for 'Fasting and Prayer to seek the Lord for Coun-'sel, whether I should Preach in the Afternoon 'at St. *Andrews*. I had some thoughts of it, 'and motions thereto some time since. But now 'my time for Chapel exercise being expired, I 'took it into serious thoughts, and having 'hum-

'humbled my Soul for my ſins, and begged of 'God that he would ſettle my mind in this thing, 'and teach me what was his mind therein, after 'pains and ſearching the Scripture I came to 'this reſolution, I was fully perſuaded that it 'was the mind of the Lord that I ſhould alſo 'Preach in the Afternoons, and that from theſe 'Scriptures.

'2 *Tim.* 4. 1. 2. *I charge the before God,* '*— be inſtant in Seaſon, and out of Seaſon.* 'As we will anſwer it to *Jeſus Chriſt*, at the 'day of Judgment, we are to take all oppor-'tunities to preach his Word. I conſider here 'is a fair opportunity put into my hands, 'and therefore I am bound in Conſcience not 'to neglect it, 1 *Pet.* 5. 2. ποιμάνατε τὸ ἐν ὑμῖν, 'as much as in you lieth, *feed thy flock*, So '*Calvin* renders the word.

'1 *Cor.* 9. 16. 17. *Neceſſity is laid upon me,* '*yea woe is unto me, if I preach not the goſpel.* '*Though I preach the goſpel I have nothing to* 'glory of, *If I do this willingly I have a reward.*

'*Eccl.* 11 6. *in the morning ſow thy ſeed,* '*and in the evening withhold not thy hand:* '*For thou knoweſt not what ſhall proſper this or* '*that*, this ſeems a clear reſolution of the 'queſtion.

'1 *Cor.* 15. 58. — *always abounding in the* '*work of the Lord.*

'*Gal.* 6. 10. *As we have opportunity let* '*us do good*, here is a fair opportunity, and 'how it may be taken from me, or I from it

 'I

'I know not, and therefore hold it my duty
'to lay hold on it.

'Hereupon I resolved to preach once a
'fortnight, in the Afternoons also; and con-
'sidering my weakness for such a work, I was
'encouraged from *Isa.* 41. 10. *and Math.* 28.
'*ult. Go teach and lo I am with you*, with
'you to help and assist you; with you to bless
'your labours, and make your work prospe-
'rous under your hands.

'*Jul.* 13. 1656. I began my Afternoons
'Exercise, and entred upon the Doctrine of
'Repentance. I have found God very much
'with me, assisting and enlarging me, and
'blessing my labours to some of my hearers.
'I bless his Name for putting it into my heart.

'*Nov:* 16 I had not so much of the en-
'livening presence of God in the afternoon as
'I was wont to have: Yet God blessed his
'word. One of the Parish told *Mr. J.* He
'thought their Minister knew their hearts, and
'added he was resolved to amend.

'*Apr.* 21. 1657. I set apart this day to seek
'God by fasting, and prayer, to shew me my
'way, and to direct me in a business that had
'been upon my Spirit nigh half a year, which
'was to preach once a fortnight, on the week
'day, at the church where I am placed. I
'engaged the prayers of others also for me in
'this particular. And when I went to the
'Sacrament, I laid the promise before God,
'that he would guide me continually, and

'teach

'teach me in the way that I ſhould chooſe, as 'that which I deſire might among others be 'Sealed up to me.

'Whilſt I was thus deliberating with my 'ſelf what to do, I met with this providence: 'Being at *Soham* to preach the Lecture there, 'I ſlept that night very diſturbedly, towards 'the morning me thought I ſaw the Lord 'Jeſus Chriſt in his glory, who ſpake comfor-'tably to me, and encouraged me in my work, 'but ſpake very ſad words to another, *Mr. of* '*Arts* that was with me, (whom I dreamed 'to be a godly man, yet one who was noted 'for his unwillingneſs to preach in Town) 'When I awoke I conſidered with my ſelf, 'what this ſhould mean. I conſidered it was 'but a dream, and ſo not much to be heeded, 'and again I conſidered that ſometimes God 'ſpeaks to us in dreams, and ſlumbering upon 'our beds, *Job.* 33. 13. 14. 15. whence I 'gathered it might be ſomething of encou-'ragement to me. In the morning when I 'was up, It fell out in my ordinary courſe of 'reading, the Scripture, to read, *Act.* 18. and 'when I had read, *ver.* 9. 10., and pondered 'what had befell me in the night, I could not 'but wonder at the Providence of God, to 'cauſe this Scripture, to fall in with my former 'dream, which made me ponder the more upon 'it. I ſaw God did ſometimes ſpeak to his people 'in a viſion. I ſaw the ſame reaſon why *Paul* ſhould 'Preach, *viz.* becauſe there was much people

'be-

'belonging to the Lord there, might be forcible to prevail with me, for he enclines a 'great multitude of people to attend upon me. 'When I had conſidered of it, I reſolved to 'lay this up in my heart, and not to ſlight it, 'though I could not build on it any ground of 'my undertaking my work.

'Conſulting the Scriptures theſe came into 'my mind *Act.* 6. 4. *we will give our ſelves 'continually to Prayer, and to the Miniſtry of the 'word*, where I ſaw that ſuch as were called 'of God to preach the word, ought to make it 'their buſineſs, and give up themſelves to it. '*Rom.* 1. 1. 14. 15. here I ſaw that one ſeparated to the Goſpel of *Chriſt*, was a debter, 'bound, and ſhould be ready as much as in 'him lieth, *Iſa.* 40. 9. O thou that bringeſt 'good tidings to *Zion*, get the up into the high 'mountains, lift up thy voice with ſtrength, 'lift it up, be not afraid. Reading this Scripture in my ordinary courſe, I found it ſet 'home with life, and power in reference to 'my preſent doubt, Get the up, lift up thy 'voice, It removed the great obſtacle of fear; 'What would men ſay and think of my forwardneſs? Be not afraid; I was the more confirmed by conſidering this Scripture, is mainly 'directed to ſuch as God hath ſent to preach 'the goſpel, by comparing this Scripture with, '*Iſa.* 52. 7. *and Rom.* 10. 15.

'And the Scripture did the more affect me be'cauſe it was in this manner ſet home after pray-

'er,

'er, when I had been seeking God in reference 'to this doubt. *Act.* 18. 5. *Paul was prest* 'in Spirit and testified, hence I saw the Minis- 'ters of God, may take encouragement, to 'preach the word from inward pressures of Spirit.

'Having these inducements to preach on the 'week day, I set apart as before the 21th of 'April, to seek God by fasting and prayer, to 'direct me what to do. Having put up my 'request to him, in the name of *Jesus Christ*, 'I shall consider what motives I have to it, 'and what dissuasives from it, and judge of 'both according to the Scriptures, and do 'therein as the Lord shall direct me, by his 'word and Spirit.

'The Arguments moving to it are these,

'1. I Find God much enlarging my Me- 'ditations, so as I am a long while ere I can 'dispatch the Subject I enter upon, whereby 'I foresee I shall go over but few heads in 'Divinity, while I stay unless I preach oftener. 'And I know not what the meaning of God 'herein should be, that he watereth me so much, 'but that I should water others.

'2. I have found God owning me when 'I closed with the like motions, at other times, 'particularly in the Afternoon Exercise, 'I have found God wonderfully gra- 'cious beyond expression, and I heartily bless 'God that put it into my heart to undertake

'that

'that work, and seeing when I followed God 'formerly he was with me, why should I not 'be obedient to his call in this also.

'3. It is the work I have been set apart to, 'and solemnly given up my self to, in the face 'of the Congregation at *Black-Friers*, and 'therefore now there is a necessity lying upon 'me to preach the Gospel, yea a woe if I 'preach not, 1 *Cor.* 9. 16.

'4. God hath made my service here accep-'ted of the Saints, and therefore it is likely my 'Ministry may be more effectual, It may be else-'where my Ministry may be as much despised, as 'here tis embraced, and therefore it is good to 'take the present season, and to strike where, and 'when the Iron is hot.

'5. The time is short that I have to live, 'how soon God many take me hence, I know 'not. And there being no working in the 'grave, I am commanded to do what my hand 'findeth to do, with my might, *Eccl.* 9. 10. 'the night cometh when no man can work, 'and therefore as *Christ* said, *Joh.* 9. 4. *I must 'work the works of him that sent me, while it 'is day*; So must I do, learn this wisdom of 'him, to do my work as fast as I can, seeing 'I know not how short my day may be.

'6. The times are evil, and I know not 'how soon we may be cut short of these oppor-'tunities; and it's an express Command that we 'should be wise and redeem time, *Eph.* 5. 15. '16. And God commands as we have oppor-

'tunity, to do good to all, *Gal.* 6. 10. preach-
'ing of the Gospel is doing good, and here is
'an opportunity, I must not let it slip.

'7. If I should preach once a fortnight on
'the week-day it will but be equivalent to
'preaching twice every Lords day, (Seeing now
'I preach but once every other Sabbath)
'which must be my work, when I come into
'the Country, and yet my work here is far
'lighter than it will be there, for here I am free
'from worldly cares, family distractions, and
'a pastoral charge.

'8. One Soul is more worth than the
'whole world, and the preaching of the Gos-
'pel is the power of God to Salvation, there-
'fore we should not think any pains too great to
'preach the word, seeing we may through God
'be a mean to convert and save souls thereby.

'9. Christ chargeth *Peter* as he loveth him,
'to feed his sheep, and lambs, *Joh.* 21. 15,
'16, 17. His repeating this 3 times argues,
'1. that he would have him very diligent in
'doing it. 2. that he takes it as a real demon-
'stration of love to him, to feed his sheep.
'Now I have wonderful cause to love Christ,
'and good reason to demonstrate it that way
'which he would have me.

'10. If I enter upon preaching on week-
'day too, I see it will make for the Glory of
'God, *Joh.* 15. 8. God is glorified when we
'bear much fruit, and for the good, and edi-
'fication of others; for the body of Christ is

'Edi-

'Edified by the Miniſtry of the Word. *Eph.* 4. '11, 12. and why ſhould I ſtand diſputing that 'which may make for the glory of God, and 'the good of thoſe among whom I live.

'11. God would have every man obſerve 'his proper gifts and improve them, and attend 'his proper work that he is called to with dili-'gence. *Rom.* 12. 6, 7, 8, 11.

'12. I have Naturally a ſlothful Spirit, 'and one good way to Maſter it, is to take up 'much imployment.

'13. God would have us alway to abound 'in his Work and be ſtedfaſt, and he tells us 'our labour ſhall not be in vain. 1 *Cor.* 15. *ult.*

'14. No excuſe muſt hinder us now from do-'ing good, but what will ſerve turn at the day of 'judgment.

'I conſider further that the Word of God is 'to be the Rule by which we muſt walk. *Pſal.* '119. 105. that is the light of our paths. 'What the Word requires of us, God requires 'of us; What work the Word calls us to, 'that God calls us to. Now conſidering with 'my ſelf the aforeſaid particulars according to 'the Word of God, I gather, it is the mind of 'God I ſhould cloſe with this motion, and 'that he calleth me to further work, and ſo 'accordingly I am to obey his voice.

'Now in regard that it is Gods preſence with 'me, his owning, accepting, and aſſiſting me, 'that muſt bear me up againſt all difficulties 'that I ſhall meet with; I conſulted further

'with the Word to ſee what grounds I had to 'expect that God would be with me in my un-'dertaking, and I ſaw great encouragement 'from theſe Scriptures,

'*Mat.* 28. 19, 20. *Go teach——lo, I am 'with you alway.* Chriſt will not withdraw 'his preſence at any time when we go about to 'teach in obedience to his Command, but will 'be always with us.

'1 *Chron.* 28. 10, 20. compared. Whence 'I obſerve, when God calls a man out to any 'work, he would have him be ſtrong and do 'it, and not to fear or be diſmayed, for God will 'be with him and not fail him or forſake him, 'till he hath finiſhed it.

'*Joſh.* 1. 9. *Have not I Commanded thee?* '——*The Lord thy God is with thee whither-'ſoever thou goeſt.* The ſame preſence and 'aſſiſtance may we expect from God when ever 'he calls us out to any Service, which I gather 'from the Apoſtles applying to all Chriſtians 'what God ſpake in particularto *Joſh. Heb.* 13. 5.

'*Iſa.* 42. 6. *I the Lord have called thee, I 'will hold thy hand.* It is ſpoken to Chriſt, 'and ſhall be made good to all Chriſtians, when 'called by God to any work, he will uphold 'them in it, and he whom God upholds ſhall 'not fail, or be diſcouraged till his work be 'done. *v.* 1. 4.

'*Judg.* 6. 12. 14. *The Lord is with thee, 'thou mighty man. Go in this thy might, thou 'ſhalt ſave* Iſrael——*Have not I ſent thee?*

'*In*

'*In this thy might*, i. e. either in the ſtrength 'of the promiſe. *The Lord is with thee*, or 'in the ſtrength of thy Commiſſion, *I have* '*ſent thee.* Doeſt thou doubt whether I will 'be with thee, ſeeing I have ſent thee? Doeſt 'thou doubt whether thou ſhalt ſave *Iſrael*, ſee-'ing I have ſent thee? I ſee hence the Call of 'God to any Service is a great encouragement 'to ſet upon it, and to expect ſucceſs in it.

'Diſcouragements removed.

'1. Reproach of men. What will men ſay 'or think that I am ſo forward. They will 'impute it to Pride, *it &c.* and ſay I am impru-'dent, and will, may be, laugh and jear at me.

'Reply 1. I am not to be aſhamed of the 'Goſpel of Chriſt. *Rom.* 1. 16. No not in an 'Adulterous generation. *Mar.* 8. 38. If I can-'not ſuffer ſhame for Chriſt, how ſhall I ſuffer 'greater perſecutions?

'2. God can if he will, hide me from the 'ſtrife of Tongues, yea he promiſeth to 'do ſo for them that truſt in him. *Pſal.* 31. 19, '20. he can make a mans Enemies to be at Peace 'with him, and will if our ways pleaſe him. '*Prov.* 16. 7. However I ſhall not be ſolici-'tous of mans judgment in this matter, but 'commit my way and Cauſe to the Lord, and 'if I be reproached he will one day clear me. *Pſ.* '37. 5, 6.

'3. If I do meet with ſhame and reproach

'for my diligence in Preaching the Word, 'tis 'no more than the Apostles met with. 1 *Cor.* 4. 9, 10, 13. yea, I, Christ suffered great 'contradiction in his Preaching, they said he 'was Mad, and had a Devil, and I am bidden 'to remember it, as that which will keep me 'from fainting. *Heb.* 12. 3.

'4. If I Serve Christ, the Lord will honour 'me, and that is infinitely above the honour 'of the world. *Joh.* 12. 26. I shall desire there-'fore to seek the praise that is of God, and no 'matter what men say.

'5. It will be my happyness, if I be re-'proached for Christs sake. 1 *Pet.* 4. 14. and 'I should be so far from being troubled, dis-'couraged, and dejected at it, that I should 'rejoyce exceedingly that God counts me 'worthy to partake of the sufferings of Christ. '*v.* 13.

'6. The thoughts of that Glory that shall 'be revealed hereafter. 1 *Pet.* 5. 4. should 'cause me to despise the shame which I meet 'with here in the Service of God. *Heb.* 12. 2.

'2*d.* Discouragement. It may be the peo-'ple will slight the Word, I shall have 'but few hearers, the Word growing 'common will be nauseated, *&c.*

'Reply 1. The hearts of all men are in 'Gods hand, if he touch their hearts, they shall 'come. 1 *Sam.* 10. 26. I will leave that to the 'Lord,

'Lord, whether he will encline many, or but 'few to attend upon his Word.

'2. The Angels thoſe glorious Creatures 'did not diſdain to Preach Chriſt to a few poor 'Shepherds, and therefore I ſhould not think 'much to Preach Chriſt, though to never ſuch 'a thin Congregation. Jeſus Chriſt himſelf 'Preached the Goſpel to one hearer only, and 'that a poor ſinful woman of *Samaria*. '*Joh.* 4.

'3. Gods preſence is not tied to a multitude; 'if but two or three be gathered together in his 'Name, he is in the midſt of them, and if God will 'bleſs his Word for the Converſion of but one 'Soul, it is worth all our labour and pains. '*Mark.* 8. 37. *Jam.* 5. 19, 20.

'4. I ſhall deſire to do my work to God and 'not to men, becauſe God Commands me, 'though men may ſlight my pains, and do not 'gather together to hear the Word, yet my 'work is before the Lord, and my reward 'with him, and I ſhall be glorious in his eyes, 'however I appear before men, *Iſa.* 49. 5. 'However men reckon of my labours, though 'the more I love them and labour for them, 'the leſs I be loved, yet this ſhould not be any 'hindrance to me in the work of God, but I 'ſhould gladly ſpend my ſelf and be ſpent there-'in. 2 *Cor.* 12. 13.

'Having Conſulted God, and ſeeing ſuch 'good ground for my undertaking, I ſet up 'a Lecture once a Fortnight on *Thurſday* in

'the Afternoon at three of the Clock. I be-'gan it on the first *Thursday* in *June.* 1657.

With such mature Deliberation, such a resolved Conscience, such a willing mind, such a zealous Spirit, such a laborious head and hand did this worthy Servant of God apply himself to the great Work wherein he was engaged. Thus did he fortifie his heart with strongest Arguments against all temptations to sloth and negligence. Thus searched he the Scriptures that he might fully know his Lords will. Thus yielded he obedience to the Commands, and acted Faith in the promises of God. In this his might he went forth in the Name of the Lord, to the work of the Lord, and the pleasure of the Lord did prosper in his hand.

Though his constant weekly work at St. *Andrews* Church were enough to exercise more than ordinary strength both of mind and body, yet he had many other occasions of Service which he attended, not only in the Colledge as his place required, especially as a Tutor, which relation and trust he diligently and faithfully discharged towards his Pupils, both as to Learning and Religion, but in the Town, as Preaching frequently Funeral Sermons, and Trinity Lecture, and in the Country also at several Lectures, both in *Cambridgeshire* and *Huntingdonshire.* For his Abilities and willingness were so well known as encouraged many invitations to be made to him from abroad. All which he performed not after an extempo-

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rary rate, as the manner of ſome is, haſtily to utter *quicquid in buccam venerit*, but as a workman that needed not to be aſhamed. On which account the Ears of ſo many hanged upon him, and he never wanted a full Auditory as well of *Schollars*, as Town-people. His Sermons were well ſtudied and digeſted, his matter Subſtantial and Spiritual, his Arguments ſtrong and convincing, his utterance full, clear, deliberate, and grave. His words apt and natural to expreſs the Conceptions of his mind, he neither affected a ſtrain of words, which mans wiſdom teacheth, nor allowed himſelf a liberty of words which mans indiſcretion poureth out; but his Phraſe was ſuch as ſpake him to have an holy Reverence for the plainneſs, and ſimplicity of the Goſpel of Chriſt, a due care that he expoſed not the Miniſtry of the word to Contempt, a Religious fear of that God in whoſe Name he ſpake, and a ſerious regard to the Concernment of the Souls of men. And in all his Applications to God by Prayer both in publick and private, his behaviour, words, and manner of utterance were ſuch as ſpake his ſolemn, and affecting apprehenſions of the Majeſty, and Holineſs of God whom he Worſhipped. So as conſidering his years, the multiplicity of his Miniſterial work, his manner of performing it, and the holineſs of his life wherewith he did adorn and commend it; it may be truly ſaid of him, that however he was excelled by others in other reſpects, yet in this

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he was *Nulli ſecundus*, if not a *None ſuch* in the Univerſity in his day.

But *Cambridge* is not a place for long continuance. The Univerſity is the Church's Nurſery from whence God is wont to remove, and tranſplant his trees of Righteouſneſs when once grown up to the Stature of Fruit-bearing, that the various Congregations of his people may eat of the fruit thereof and live. God having here trained up his Servant to his hand, Inſtructed him with excellent Gifts, and abundant Grace, called him ſolemnly to the Office of the Miniſtry, proved him an able and ſucceſsful Inſtrument before many Witneſſes, and enlarged his heart not only to a willingneſs, but zeal to diſcharge his Office with all his might, quickly ſhewed him the place where, with this reſolved Induſtry, and Integrity he ſhould improve his Talents. Scarce two Months were expired after he had begun his Week-day Lecture, when the Mayor and one of the Aldermen of *Colcheſter* in *Eſſex* (whither his fame reached) applied themſelves to him at *Cambridge*, deſiring him to accept their Lecturers place then void. With which motion he ſo far only then complied as to promiſe to come over to them, and Preach a Sermon or two among them; which he performed about three weeks after.

After his Preaching, the Houſe of Aldermen and Common Council met, and unanimouſly agreed to chooſe him to be their Town-Lecturer,

Lecturer, to Preach on Lords days Afternoon, and on the *Wedneſday* every Week. Which choice had alſo the general Suffrage of the Sober and Godly people in Town, and Country thereabout.

Which being ſignified to him by ſome of the Aldermen and Common Council, after ſix weeks deliberation (for ſo long time he deſigned to give his Anſwer) ſeeking God for direction, as his conſtant manner was, having no objections before him as to Conſcience in the caſe, nor any obligation to ſtay at *Cambridge*, ſave only the peoples deſire, which he Anſwered from *Luke* 4. 42. 43. and *Act.* 18. 20. and conſidering the joynt unanimous agreement of perſons different in Judgment (for it was a divided place) in calling him, he conſented to their Choice, and undertook that Charge.

As he had experienced Gods owning and Sealing of his Miniſtry in his firſt Catechiſtical Exerciſe in the Colledge, and his firſt Sermon after his Ordination, with much happy ſucceſs alſo in *Cambridge*; ſo here he had the ſame encouragement, God making his firſt Sermon effectual upon the heart of a *Dutchman*, and his ſecond or third upon another perſon noted for a Sinner, who came out of Novelty to hear him. Concerning whom he might ſay as St. *Paul*, 1 *Theſſ.* 1. 9. *They ſhew of us, what manner of entring we had to you.*

But it fared with him here at *Colcheſter*, as it did at *Cambridge*, he thought he did not work

work enough, and therefore asked leave, and freely offered himself to preach also on the Lords day Mornings at St. *James*'s Church, not desiring any outward reward for it, which was granted and accepted.

He was to this place a very great Blessing, not only as to their Spiritual, but Temporal concerns also. It was observed that during his abode, and the liberty of his Ministry there, the Town prospered and exceedingly flourished in Trade. For even the good things of this life doth the Gospel carry with it.

Here he laboured in the Word and Doctrine, till by the *Act of Uniformity* he was with the rest of his Brethren debarred from the publick Exercise of his Ministry. Yet not thinking himself bound to be his own Executioner, and there being mutual obligations by Contract between the Town and him, that the one should not eject, nor the other desert without so long warning, he did after the fatal *Bartholomew* continue his publick Preaching some time till, having occasion to take a Journey into *Cambridgeshire*, in his absence another was put into his place by the B. of *L.*

From thenceforth with St. *Paul*, *Act.* 28. 30, 31. *he dwelt* three *whole years in his own hired house, and received all that came in unto him, Preaching the Kingdom of God with all confidence*; till God sent the raging Pestilence into the Town *An.* 1665. at which Providence he was greatly affected, and while he saw many,

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and even the Shepherds of the flock, haſtening their flight from the peſtilence that walked in darkneſs, and the Deſtruction that waſted at noon day, and others ſmitten with the Arrows of the Almighty, daily paſſing into eternity, Such compaſſion he had for periſhing ſouls, and Such Zealous deſire of their ſalvation, and Such hope that the word might be more effectuall in that day of Gods ſore Judgment, that he ſent to the Magiſtrates, and freely offered, if they would indulge him the liberty of a publick Church, to ſtay and preach to that poor diſtreſſed people, till either God ſhould take him away by death, or cauſe the peſtilence to ceaſe. Which being denied him, he entertained thoughts of removing out of Town. And having *ſought of God a right way for himſelf, his little ones, and his ſubſtance.* He received Satisfaction concerning the lawfulneſs of removing, in time of Peſtilence, from *Iſa.* 26. 20. *Hide thy ſelf for a little moment, until the Indignation be over paſt*, and encouragement to hope that the preſence of God ſhould go with him, from *Gen.* 28. 15. *I am with thee and will keep thee in all places, whither thou goeſt* &c. adding thereto *Gal.* 3. 7, 9. where he obſerved that all Believers have right to the promiſes made to *Abraham*, *Iſaac*, and *Jacob.* Accordingly, *Aug.* 25. 1665. He removed his Family to *Chattiſham* in *Suffolk* about 12 miles diſtant from *Colcheſter.*

Being now come to a place, where he was

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a perfect ſtranger, having no acquaintance with the neighbour-hood, and conſidering the evil and danger of the times. He had many doubts and fears within himſelf concerning the comfort of his abiding there; but quickly received ſatisfaction from the holy Scriptures, his dailydelight and Counſellers, which he thus recorded.

'*Aug.* 27. Being the firſt Sabbath after I 'came to *Chattiſham*. In the morning as I 'was reading in my private devotions, *Ezek.* '37. which was the Chapter that fell out in 'courſe, in my private reading, I was much 'affected with ſome paſſages in the beginning 'of the Chapter. From whence I obſerved 'for my inſtruction. 1. Not to queſtion my 'call to *Chattiſham* though it ſhould be a dry 'place, where I ſhould want that communion 'of the Saints, which I had at *Colcheſter*, and 'my wonted opportunities of doing and re-'ceiving Good. *Ezekiel* a prophet of the Lord, 'fitted by his gifts, and call to do God Service, 'when he was carried into a valley where there 'was no living creature to converſe withal, 'but dead mens bones, yet he was carried thi-'ther by the hand and ſpirit of the Lord. *ver.* '1. 2. God may have Special Service for 'us to do, in thoſe places were we judging ac-'cording to ſenſe, think there can be no op-'portunities of ſervice at all. Who would have 'thought there had been any work for *Eze-*'*kiel*, as a prophet amongſt dead mens bones,

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'yet even there he had Propheſying work, 'and compoſed that Prophecy which raiſed up 'the dying faith, and hope of the whole Houſe 'of *Iſrael*. 3. When God commands us to 'Propheſie or to preach his word, the greateſt 'improbabilities of Succeſs imaginable, ſhould 'not diſcourage us from our work. Though 'we ſhould think there is no more hopes of do-'ing good, to them, to whom we preach, than 'there is by ſpeaking to the wind, or Preach-'ing to dead mens bones, yet we ſhould go 'on with our work. *Ezekiel* at Gods com-'mand Propheſies to dry and dead bones, '(concerning which when he was asked whe-'ther they could live, he replied, that he could 'not tell, God only knew. *v.* 3.) And they 'have the Spirit of life breathed into them. 'He Propheſieth to the wind and that obey-'eth. *v.* 9. 10. This Scripture being ſo 'ſuited to ſome reaſonings, and doubts that I 'had upon my mind, and coming ſo ſeaſon-'ably, at my firſt fixing at *Chattiſham* I was 'much affected with it, and looked upon it 'as a token for good, that I ſhould have Gods 'preſence with me, and the teachings of his 'Spirit, at *Chattiſham*, as I have had them at '*Colcheſter*.

The encouragement which he thus took was not vain and empty, God *remembred his word unto his Servant, wherein he had cauſed him to hope.* For he not only enclined the hearts of the people among whom he lived, though

though ſtrangers to him, to pay him that Reſpect and Honour, which was due to him; and indulged him the liberty of private Preaching, as he had before enjoyed, but moreover opened to him in this place a door for the frequent publick exerciſe of his Miniſtry, which was ſhut againſt him at *Colcheſter*.

The Miniſter of the Pariſh having another cure, by reaſon whereof he could attend this at *Chattiſham* but once a fortnight, did in his abſence not only willingly but thankfully indulge to *Mr. Stockton* the liberty of his Pulpit. And having a very ſmall maintenance, and ſome burdens lying heavy upon him, which after a few years, made his reſidence there very uneaſie to him, he deſerted his charge, and left this flock to ſhift for themſelves. Whereupon at the requeſt of the people *Mr. Stockton* frequently ſupplyed that vacancy. And his Zeal provoked and encouraged others alſo, both Miniſters and People. For other neighbouring Pariſhes being deſtitute of Miniſters, for want of maintenance called in the help of *Non-Conformiſts*, who in theſe places, ſo much below envye, have enjoyed the liberty of their publick Preaching for the moſt part to this day, So as not only the Pariſh where he lived, but the neighbouring Vllages have abundant cauſe to bleſs God for ſending, to them ſo happy an Inſtrument, ſo willing and Zealous, ſo able and induſtrious to ſerve their Souls in the Goſpel of Chriſt.

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When it pleaſed his Majeſty to ſet forth his moſt Gracious Declaration for Indulgence, he was choſen both by a Congregation in *Ipſwhich* and another in *Colcheſter* to preach to them, And both being very deſirous of him, he complied with their deſires as far as he could, and undertook half the Service of either, and ſo with others divided his labours between them, during his life, to their great Satisfaction and edification.

His labours were abundant. His Miniſtry was his whole buſineſs: Beſides his Lords days ſervice, wherein he not only preached twice, but oft expounded the Scriptures, and Catechiſed the younger ſort, and many times diſcourſed particular Chriſtians that applyed, themſelves to him for Counſel and inſtruction about their Spiritual caſes; He moreover preached a Lecture at *Ipſwich* on the weekday once a fort-night, and ſcarce a week paſſed but he preached at ſome other Lecture or funeral beſides keeping of private faſts which he frequently practiſed both at home and abroad.

The providence of God over him, while he was thus Zealouſly, and conſtantly imployed in his work, in ſo many places was ſo remarkable, that it muſt not be paſſed over without ſpecial obſervation. Notwithſtanding the Severity of the Laws, the malice, watchfulneſs, and endeavours of Adverſaries, yet God Suffered not an hair to fall from his head, though Complaints, Informations, Indictments,

Convictions, Warrant, Preſentments, Excommunications were made againſt him, yet was he never impriſoned, apprehended, diſtrained or brought before any Court or Magiſtrate. He was much affected with this care of God over him, and thankfully accepted, and recorded it as the inſtance of Gods faithfulneſs, and performance of his promiſe, as the anſwer of his own faith and Prayer, and as the reward of his love and Zeal, and courage for God and his Church by the power whereof he lived above fears and dangers; for thus he writes.

'*Apr.* 16. 1655. Being Lords day, In the 'morning, I awaked with that Scripture in my 'thoughts. 1 *Tim.* 1. 15. I dwelt a while upon 'it, and drew comfort and relief for my faith, 'by the help of God. I had been before under 'a great ſenſe of the ſinfulneſs of my 'heart. The comfort I had was, that Chriſt 'came to ſave the chief of Sinners, that this 'was a faithful ſaying, that it was worthy all 'acceptation, or to be embraced by every one, 'and that this Salvation was from ſin as well as 'from hell, *Math.* 1. 21. Conſidering whe-'ther he would ſave me, as I was going to waſh 'in the morning, I was ſatisfied from *Joh.* 6. '37. *Him that cometh to me I will in no wiſe 'caſt out.* It being then a time of danger, as to 'the keeping of my Meetings, becauſe many 'Souldiers were in Town, I being dubious whe-'ther I ſhould admit the people to come to my

'houſe, when I conſidered that Chriſt took it 'as an act of Love to feed his ſheep *Joh.* 21. '15. and that he expoſed himſelf to Death to 'ſave me, and bring under a ſenſe of the Com-'fort that the Lord had given me in the morn-'ing in my Meditations on the 1 *Tim.* 1. 15. 'I was willing to adventure my ſelf on the Pro-'vidence of God.

'*Sept.* 19. As I was Expounding in my Fa-'mily the 91 *Pſalm* on a day of Humiliation, 'I was much encouraged to go on in my Cal-'ling notwithſtanding the difficulties that at-'tend the ſame by reaſon of many Adverſaries, 'from *v.* 11, 12, 13. Though the Adver-'ſaries to private Meetings, and the Preaching 'of Non-Conformiſts be of ſeveral ſorts, as 'ſtrong as Lions, as full of venom as the Dra-'gon, ſuch as are greedy of, and roar after 'the prey like the young Lion, as ſubtle and 'pertinacious, and obſtinate in their way as 'the Adder (of which ſee *Pſ.* 58. 4, 5.) yet 'the Angels have a charge to keep us in all our 'ways, and the promiſe is that we ſhall trample 'theſe under our feet. This promiſe gave me 'courage whilſt at *Colcheſter*, and I ſaw it made 'good; for I went on in my Calling and had 'no harm from them.

'I obſerved alſo in reading *Dan.* 6. 23. the 'power of Faith to deliver out of great and im-'minent danger. *Daniel* is caſt into a Den of 'hungry Lions, yet *no manner of hurt is* '*found upon him, becauſe he believed in his God.*

'*Sept.* 22. In my Family exercise as I was reading *Ps.* 146. 9. *The Lord preserveth the Strangers*, my Faith received strength. I enjoyed much peace and security in *Colchester*. I had met with no molestation either from the Town or County, but being come into a strange place where I was not known, and had no friends to shelter or speak for me, I apprehended my self to walk in more danger than before; this word, *The Lord preserveth the Strangers*, did help my dependance upon God.

'*Oct.* 28. 1666. Being Sabbath day, I went forth to Preach at *Manitree*. In the morning before I went, the Lord gave in that promise *Isa.* 55. 12. *Ye shall be led forth with peace*. It being a time of trouble and danger for Non-conformists to Preach publickly, the promise was the more precious, and I was encouraged to go on with confidence. And I determined to eye this promise for the future, when I should go forth where I might probably meet with disturbance.

'*Dec.* 25. 65. As I was reading in my course *Luke* 6. I observed from *v.* 11, 12. from Christs practice who in those days when his Enemies *were filled with madness* against him, and *Communed one with another what they might do unto him, went out into a Mountain to pray, and continued all night in prayer to God.* I observed, I say, hence that it was my duty to give my self much unto prayer, at such

'times

'times as I had any Enemies that laid wait for 'me to do me hurt.

'Within a day or two after one of the Con-'ſtables came to me, and told me that his fel-'low Conſtable when he had drunk ſomewhat 'liberally, opened his heart to him, and told him 'that there had been ſome Communication be-'tween him, and one of the Deputy Lieute-'nants about preſenting me at the Seſſions, and 'about my Meetings. I thought upon that 'place in *Luke* 6. 11, 12. after he was gone, 'and went up into my Chamber to pray. And 'as I was meditating on this matter that Scrip-'ture *Deut.* 33. 12. was brought to my remem-'brance. *The beloved of the Lord ſhall dwell in 'ſafety by him*, &c. I was ſtrengthened in my ad-'herence to this promiſe, becauſe God had lately 'made out his love to my Soul, as I was pleading 'this promiſe in prayer, that paſſage was ſet home, '*He ſhall cover thee all the day long.* Whence I 'did hope that the Lord who had helped me 'hitherto, would ſtill cover me under the ſha-'dow of his wings. After I had been at prayer 'I conſidered *Jacobs* carriage, when he was in 'danger of ſuffering by his brother *Eſau:* After 'he had been wreſtling with God in prayer, and 'pleading the promiſe, he betook himſelf to the 'uſe of the moſt probable means for appeaſing '*Eſau.* I alſo uſed the moſt probable means to 'prevent trouble at the enſuing Seſſions, and it 'pleaſed God ſo to order things at the Seſſions 'that I met with no trouble. Bleſſed be God

'who *alone maketh me to dwell in ſafety.*

'*Jun.* 22. As I was exerciſing in my Family in the Afternoon ſeveral of my friends 'being with me, I had word ſent me that the 'Mayor and Juſtices would come down to my 'houſe; whereupon being near the end of my 'Exerciſe, I quickly concluded. After I had 'done and diſmiſſed the people, one of the 'Conſtables came to me, and told me he was 'ſent to diſſolve my Meeting, but had a trembling upon him when he ſpake to me. He 'added, that he bleſſed God that had given him 'an heart to come ſome times himſelf, and his 'Wife to my Meetings; ſo that inſtead of doing 'me any hurt he gave glory to God that inclined 'him to come to hear me.

'In *Octob.* 1670. I was preſented in the 'Eccleſiaſtical Court for Preaching. But God 'ſtood by me, and encouraged me with that 'word, *Pſ.* 103. 31. And though my Adverſaries proceeded ſo far as to get out an Excommunication againſt me, yet the Lord raiſed up 'deliverance for me, that the Court took off 'my Excommunication, without appearing 'before them or paying any Fees.

Yea, ſo far was he from declining the exerciſe of his Miniſtry for fear of ſuffering, that when he had been perſuaded thereto by the importunity of friends, he was much diſſatisfied, concerning which thus he records.

'I promiſed Mr. *B.* to Preach at *White Colne* 'on *Octob.* 23. accordingly on *Saturday* I was 'pre-

'prepared to go. *H. P.* came in and told us 'that the Soldiers had ſeized Mr. *B.* and im-'priſoned him, and that it would not be ſafe 'for me to go at that ſeaſon; all my friends and 'Relations diſſuaded me, but notwithſtanding 'my mind ſtood to go. But being importuned 'to ſtay, and having been very lately ſought 'after by name by the Soldiers in thoſe parts, 'and weighing the Providence in ſending *H.* 'P. to my houſe with this Intelligence as I was 'about to take Horſe, I determined to caſt my 'ſelf on my Brother *Cole*'s determination, who 'was then at my houſe, and he determining 'that I ſhould not go, I ſtayed at home. But 'that night and the next day I was under much 'deſpondency of Spirit, for miſſing ſuch an 'opportunity of Service; yet God was gracious 'to me, and revived me. It was ſome ſtay to 'my mind what I read, *Mat.* 16. 20. Where 'I obſerved, that the divulging of the moſt 'neceſſary truths was at ſome ſeaſons, and in 'ſome places prohibited by Jeſus Chriſt. I 'was further ſatisfied from *Act.* 16. 6, 7. 'whence I obſerved, that the fruſtrating of our 'Attempts and deſigns to Preach the Goſpel to 'particular places that we purpoſed to go to, 'did ſometimes ariſe from the Holy Ghoſt. 'And from *Pſal.* 52. 9. I had a damp upon 'my Spirit, and was hindred from praiſing 'God for my deliverance from my Enemies 'hands, becauſe I had miſſed an opportunity 'of Service. But this Scripture convinced

'me that I ought to praise God for this Providence, though attended with some afflicting 'Circumstances. By these Scriptures and 'Prayer I obtained satisfaction, and the Lord 'Answered my desire and fully quieted my 'mind.

Once a very zealous and active Prosecutor of the Non-conformists, obtained a Warrant against him upon the *Oxford Act*, directed to all the Chief Constables, and petty-Constables in the County, to apprehend him. Accordingly an Officer a stranger came to Execute it, and when he was nigh the house, he espied two persons, whom by their habit he judged to be Ministers, walking in a field, the one was Mr. *Stockton*, the other Mr. *Senior* of *Hackney* (whom God hath also lately taken away) He hasteneth to them, and told them he had a Warrant against one of them, but he knew neither, Mr. *Senior* asked which of them. He Answered Mr. *Stockton*. Let me see your Warrant said Mr. *Senior*, he shewed it him, verily concluding from thence that he was the man. Some Little Girls were there walking with them, who did industriously cling to Mr. *Senior* as if he had been their Father, which further confirmed him in his Error. While Mr. *Senior* read the Warrant, and the Officer was intent upon him, Mr. *Stockton* walked aside, and when Mr. *Senior* saw him beyond his reach, he convinced the Officer of his Error, who thereby was disappointed of his prey.

Being

Being thus ſecured by the Providence of God through Faith and Prayer from the danger of Adverſaries, he thankfully acknowledged the whole glory thereof to God, thus,

'In reading 2 *Chron.* 20. 30. *The Realm* 'of Jehoſhaphat *was quiet, for his God gave* 'him reſt round about. God cauſed me to take 'notice, that my living in reſt and quietneſs, 'being free from the moleſtation of my Ene-'mies was the gift of God, and came to paſs 'by his Providence, not from the privacy of 'the place where I lived, or from the peaceable 'diſpoſition of my Neighbours. I was alſo 'inſtructed what I ſhould return unto the Lord, 'for keeping me from the hands of mine Ene-'mies, and giving me reſt and peace, from 'P*ſal.* 30. 1. *I will extol thee, O Lord, for* 'thou haſt lifted me up, *and haſt not made my* 'foes to rejoyce over me, and from P*ſal.* 31. 7, '8. I ſaw further that Gods giving me reſt 'from mine Enemies ſhould put me upon doing 'ſome ſpecial eminent Service for God, from '2 *Sam.* 7. 1, 2. 1 *King.* 5. 4, 5. 1 *Chron.* '22. 17, 18, 19.

Thus with unwearied pains and zeal, in great peace and ſecurity, with holy rejoycing and thanksgiving did he fulfil the courſe of his Miniſtry.

Yet he ſatisfied not himſelf with his work of Preaching, but moreover applied himſelf to writing for the greater Service of the preſent and future Generation.

In

In the time of the raging Peſtilence he wrote a *Treatiſe* relating to that ſore judgment, but the Peſtilence ceaſing before he had finiſhed it, he did not Publiſh it.

Upon occaſion of the deſtroying Fire of *London*, he compoſed and publiſhed his *Counſel to the Afflicted.*

Soon after he Publiſhed his *Scriptural Catechiſm* with a *Treatiſe of Family Inſtruction.* And hath left behind him ſeveral other *Manuſcripts* which he deſigned for the Preſs. As

The Cure of the fear of Death.
A Treatiſe of Glorifying God.
The Beſt Intereſt.
A Warning to Drunkards.

Some of which at leaſt 'tis hoped, may ſee the light.

The Holy Ghoſt by St. *Paul* to *Timothy* 1 *Eph.* 3. 4. among other qualifications of a good Miniſter requireth that he be *one that ruleth well his own houſe, having his Children in ſubjection with all gravity.* The due Character of our Subject. His Treatiſe of Family Inſtruction did not reproach him. He was indeed, *quantus Miniſter, tantus Pater Familias.*

It pleaſed God in much mercy and faithfulneſs to him, to provide for him a Meet-help, a moſt

moſt ſutable Yoke-fellow, a very Prudent, Virtuous and Gracious Gentlewoman, of a worthy and Religious Family in *Cambridgeſhire*, Mrs. *Elianor Rant*, Daughter of *Roger Rant* of *Swaffham* Eſq; whom he took to Wife within leſs than a year after his Call to *Colcheſter*, who was a ſingular Bleſſing, Comfort, and Honour to him all his life. Few there be to whom *Solomons* commendation do more properly belong. *Prov.* 31. 26. *&c.* From thenceforth he had incumbent upon him the charge of a Family.

God gave him ſix Children, whereof he left one only Daughter ſurviving. Upon the account of his own and his Wifes approved Wiſdom, Grace, Gravity and Government, many were deſirous to get their Children into his Family (even thoſe who were of different perſuaſions from him, both in Conformity and Non-Conformity.) for their better Education; in compliance wherewith he received ſome Youth of the Female Sex, that might more properly belong to the care and inſpection of his Wife. So as for the moſt part he had a full Family.

Wherein according to his place he kept up his Authority over all under his Charge, but with ſo much Meekneſs, Prudence, and Gravity, that though all ſtood in awe of him, yet he was more loved than feared.

As to his Wife, whom he worthily honoured and entirely loved, there never ariſing any Paſſion

Paſſion or Diſpute between them. He frequently converſed with her about the Matters of her Soul, Enquiring how the caſe ſtood between God and her Soul, what burdens lay upon her Spirit, what grounded hope ſhe had for eternal life, *&c.* helping and encouraging her in the ways of Godlineſs. The 9th day of *June*, being the day of their Marriage, He never paſt it over, if at home, without ſpending ſome time with her in ſolemn prayer to God, and conference about the ſeveral paſſages of his providence towards them ſince they came into that Relation: In the concluſion whereof he was always more affected with, and thankful for mercies, than dejected or caſt down at afflictions, though he met with ſome conſiderable tryals, not only in his Family as the loſs of ſo many hopeful Children, *&c.* but alſo abroad and that from thoſe that knew better. It was his manner not only in his more private and ſecret retirements, but alſo in the performance of his family duty, to commend her particularly to God at the throne of grace.

As to his Children, very early before they were paſt the lap, he would himſelf be inſtructing of them, in Gods word, ordering them to get ſome Scriptures by heart, which beſt ſuited their childhood, and capacity; four of them died in infancy and Childhood, none having reached the full age of 5 years. Concerning whom he had much Satisfaction as to their Eternal ſalvation.

His

His first born a daughter attained to the age of 19 years and died, who had been so instructed by her Father, that before she was 8 years old, she understood the method of a Sermon, and if Preached by her Father would give him an account of the most considerable heads and passages therein, and before she was full 9 years of age she would pen down a Sermon after him, and miss but few or none of the heads, with some considerable enlargement also.

About this time of her age, God Suffered her corruption to exert it self, in some open Acts to the observation of others, which exposed her to the severe rebuke of her Parents, which God sanctified to her conviction. And as she grew up she quickly gave evidence of the truth of Grace and power of Godliness, making progress therein beyond her years, having a great and Zealous love to the Ordinances, Ministers, and Servants of Christ, Dissembling the weakness and infirmities of her body, that she might have liberty to attend the Ordinances of God for her Soul, walking closely with God in daily secret duty, strictly keeping the Sabbaths, taking speciall notice, of the workings of Grace, and Sin, and, Gods providential dealings with her, recording them in her diary, and under a long and mortal sickness, expressing a most christian Patience and Submission, to the Will of God.

As to his Servants, so soon as they came into his family, he instructed them first in their duty

duty towards God, next in the duty of their places, giving them the evidence and authority of Scripture for that which he inſtructed them in, and expected from them, enjoyning them to get thoſe Scriptures by heart which they were to keep in memory and repeat to him, as he called for them.

As to his family together, after his own perſonal ſecret retirement and devotion, in reading the Holy Scriptures in courſe, and Prayer, which was his firſt and laſt exerciſe, after his upriſing, and before his downlying, His manner was in the morning ſeeking God, firſt by a ſhort Prayer for a bleſſing to read ſome portion of Scripture, which he often alſo Expounded, and then to proceed to Prayer; and at night after the like reading of the Scripture, he required every Child that was capable, and Servant, to repeat one verſe of that Chapter or ſome other Scripture which they had a deſire might be explained to them, and of every ſuch verſe ſo repeated he gave the ſenſe, and ſpeak ſomething to it before Prayer, often exhorting his family to a reverend demeanor of themſelves in the worſhip of God, and would be much troubled when he underſtood, or diſcerned any thing to the contrary.

Once a week for the moſt part he did catechiſe, both Children and ſervants either out of the Aſſemblies, or his own Scriptural Catechiſm and explained it to them: And once a fortnight if not diverted by urgent occaſion, he went over

over ſome principle of Religion, opening and explaining it in a Catiehiſtical way, which his Children and Servants were to give him an account of the next fortnight, and when they had ſo done, he proceeded to another principle, and thus he did from time to time. What ſermons the Youth of the family heard upon the Lords day, or at any other time, they gave an account thereof to him as they could remember. He kept private days of Humiliation with his family, as often as he could gain opportunity for it, on which days he would if not prevented, deal particularly with every one, or as many as he had time for, that was under his charge, about the matters of their Souls. And took care that all in his family ſhould call upon God and Pray to him in ſecret, as well as be preſent at family duty. And when any of his Brethren came to viſit him. He was not willing to let them depart without Prayer. His Family was an houſe of Prayer. Theſe his labours in his family God bleſſed and ſucceeded to the Spiritual good of ſeveral that came under his roof.

He was moſt tenderly conſcientious in keeping holy the Sabbath day, whereof he was a ſtrict obſerver, and took care that all under his roof ſhould do the ſame. He kept a very ſevere watch not only over his words, and actions, but his very thoughts alſo. Quickly reflecting thereon not only when vain and ſinful, but when impertinent to the holineſs, and

duty

duty of the day, whereof he hath left the following teſtimonies.

'*April.* 29. 1666. My heart was much out 'of frame upon the Lords day, full of vain and 'Sinful thoughts. As I was going to prayer 'in the Afternoon alone, God brought to re-'membrance, *Pſ.* 40. 12, 17. *Innumerable evils 'have Compaſſed me about, mine iniquities have 'taken hold upon me, ſo that I am not able to 'look up —— yet the Lord thinketh upon me.* 'This was a ſtay to me.

'*Apr.* 4. I went forth on ſeveral occaſions, 'None of them ſucceeded. The firſt Contri-'vance of that journey was caſt into my 'thoughts on the Lords day in a time of prayer, I 'laid it aſide till Monday, and then conſider-'ed further of it, and ſaw it convenient for 'the beſt ordering of my affairs. But not 'humbling my ſoul for thoſe contrivances ſo 'unſeaſonably ariſing in my mind, I was croſſ-'ed in them. Hereupon I determined for time 'to come, when any thoughts or contrivances 'about ordering my affairs were caſt into my 'mind on Lords days or on other days in time of 'holy duties, to lay them aſide till a more con-'venient time; and if upon deliberation, that 'way of ordering my affairs ſeems beſt which 'was caſt into my mind in time of holy duties, 'I would not hereupon neglect that way leſt 'Satan ſhould get advantage of me, but I 'would firſt humble my Soul for its wanderings 'and ſuffering ſuch thoughts to ariſe ſo unſea-

'ſonably

'ſonably, and took to Chriſt for pardon of the 'irregularities of my heart, and then not fear 'to order my affairs in that way, that ſeems 'moſt agreeable to reaſon, and neereſt the rule 'of Gods word, though the Contrivance was 'firſt caſt into my mind, at an unſeaſonable time.

'Having a letter of Spiritual advice and 'Counſel to write to a friend, and having no 'ſpare time but on the Lords day, to do it, I 'was doubtful whether I might ſpend ſome part 'of that day on ſuch imployment. As I was 'muſing on my bed what I had beſt do, that 'Scripture came to my mind, *Rev.* 1. 10, 11. '*I was in the Spirit on the Lords day, and I 'heard a Voice ſaying, what thou ſeeſt Write in 'a Book, and ſend it to the ſeven Churches.* 'Whence I Concluded it to be Lawful to write, 'as well as read, hear, meditate, and diſcourſe 'of ſpirital matters on the Lords day.

His Charity had no leſs meaſure than the reſt of his Graces, which he accounted one of the beſt characters of a Chriſtian. Lamenting ſometimes the diviſions among Profeſſors of religion, he would ſay, He did not value a Chriſtian by his great knowledg and eminent parts, but by his great Charity and Love to his Brethren.

This he extended to various Sorts of objects. as, Towards thoſe who were at difference one with another. He was an induſtrious peace-maker, offering himſelf to interpoſe, to make up the breach, taking journeys when at diſtance in order to it.

Towards those that had difference with himself about worldly concernes, from which he was not altogether free, though altogether innocent, when he suffered wrong by any, his care was, that they should suffer none by him, or his, either in word or deed, always practising himself, and counselling others to do good, against evil. He would make the best construction, that was possible, of the words, and actions of his adversaries, often making mention of that Scripture, 1 *Cor.* 13. 5. *Charity thinketh no evil.*

Towards his Friends, his Friendship was hearty, ingenuous, faithful and open. He received them into his house gladly, entertained them liberally, conversed with them cheerfully, sympathised with them in their afflictions affectionately, and served them, as he had occasion, industriously.

Towards those that persecuted him, and others for Conscience, and Religions sake, he observed the command of Christ *Math.* 5. 44. He affectionately pitied them, and prayed for them daily. And when he heard any passionate expressions against them for their violence, and unrighteousness, he would be offended, and charge people to pray more earnestly for them, and seek opportunities to do them good.

Towards those that dissented from him in the matters of God, he had a Spirit of meekness and forbearance, embracing all with Christian Love, whose practice did not destroy

 their

their profeſſion of Chriſtianity. *Colcheſter* was a very divided place, when he was called thither, upon the account of diverſe perſuaſions, yet he ſo behaved himſelf with all humility, modiration, tenderneſs, Brotherly kindneſs, aad Charitable judgment, that they were generally united in their reſpects, and eſteem for him. And though he could not with Satisfaction to his Conſcience, conform to all that the Law required, yet he judged many that did, to be very Good men, and had a real Honour for them.

Towards the poor, and ſuch as were reduced to ſtreights and difficulties in this world, he was pitiful and bountiful, He deviſed liberall things, and drew out his Soul to the hungry. In the exerciſe whereof he obſerved our Saviours rule *Math.* 6. 1, 2, 3. This indeed was one of his ſecrets which he always induſtriouſly, concealed as much as he could. Yet variety of objects bare witneſs to him.

The Widow, the Fatherleſs, the Stranger, the Sick, the Sufferers, have all been refreſhed from his compaſſions. Though he offered to Preach freely at St, *James's* Church in *Colcheſter*, on Lords day Mornings (as hath been before mentioned) not deſiring or expecting any reward, yet the civility of the people did gratifie him for his pains. The greateſt part of which (I am aſſured from an hand privy to it) he diſtributed to charitable uſes.

And this I read under his own hand.

'*Nov.* 1. 1665. I made a Vow to God to 'give him the tenth of all that he ſhould give 'unto me the enſuing year. That which oc-'caſioned me to vow this Vow, was the 'reading, *Gen.* 28. which fell out that morn-'ing in my ordinary courſe; where I obſerved 'that moſt of thoſe bleſſings, which *Jacob* 'mentions as his inducement to his Vow, God 'had given me. He had vouchſafed me his 'preſence, he had graciouſly preſerved and 'kept me from my Enemies, and the noy-'ſome peſtilence, he had given me bread and 'Raiment, I added *Pro.* 3. 9. *Honour the Lord 'with thy Subſtance, and with the firſt fruits 'of all thine encreaſe.* I Conſidered alſo that 'what I gave to God ſhould be fruit abounding 'to my account. *Phil.* 4. 17. *Math.* 25. 34, '35. 36.

'I conſidered which way I ſhould give it 'to God, and I ſaw from, *Prov.* 19. 17. that 'what was given to the poor was given to 'God: Eſpecially what was given to the poor 'Saints and members of Chriſt, *Math.* 25. 35, '40. And as to the Suffering Miniſters 'of Chriſt. I determined to beſtow part of 'what I had dedicated to God, on them, and 'that though they were not brought to ſuch 'extremities, as not to know how to Subſiſt. 'I was moved thereunto by, *Phil.* 4. 10, 11, '14, 18. The Apoſtle Paul was not in ſuch 'want but that he knew how to live comforta-'bly, and contentedly, yet he ſaith the *Phi-*

'*lippians,*

'*lippians did well in Communicating with his* '*afflictions*, and tells them that their Charity 'towards him was *an odour of a ſweet ſmell, a* '*Sacrifice acceptable and well pleaſing to God.*

Towards the Church of God in General, his indefatigable Labours in Preaching and Writing; his frequent Faſtings and Humiliations, his fervent and wreſtling Prayers for the peace of *Jeruſalem*; his affectionate ſympathizing with her in her Sufferings, are the undeniable Teſtimonies of his Love.

His own Liberality and ſtirring up of others thereunto, for the Education of ſuch poor Schollars as were hopeful for the work of the Miniſtry is the effect of the ſame Principle.

To which muſt be added his Laſt-will and Teſtament, wherein out of pure zeal and Love to the Service and Enlargement of the Church, he hath bequeathed the greateſt part of his well furniſhed *Library*, even the choiceſt and moſt valuable of his Books to *Gonvile* and *Caius Colledge* in *Cambridge*; with five Hundred pounds to be laid out by his Executrix in purchaſing a Free-hold Eſtate, or Impropriation to be ſetled upon the ſaid Colledge, for the maintenance of a Schollar and Fellow there ſucceſſively for ever. Providing that ſuch only be Elected thereto, as are poor, or Orphans, or the Sons of poor Miniſters of the beſt and moſt hopeful parts, obliging them to the Study of Divinity and the Miniſterial work; taking ſpecial care that ſuch be well grounded and

eſtabliſhed in the Orthodox Faith, the true Reformed Proteſtant Religion; and in caſe any ſuch Elected ſhall become corrupt in Doctrine, or Scandalous in life, then after due admonition, and Non-Reformation, his place to be declared void, and another to be choſen in his ſtead, and none to enjoy it longer than twelve years. Beſides which he hath alſo bequeathed, in Caſe his only Daughter ſhall die before ſhe ſhall accompliſh the Age of one and twenty years, Twenty pounds *per Annum* to be ſetled upon the *Colledge* in *New England*, for the Education of a Converted *Indian*, or any other that will learn the *Indian* Language to be a Miniſter, and go to Preach the Goſpel to the poor *Indians*. (Nor was this the firſt expreſſion of his pious regard to that remote part of the world, for when he heard of that waſting Fire that laid ſo great a part of *Boſton* in *N. E.* in Aſhes, he ſent thither freely to be diſtributed among the Sufferers, a conſiderable quantity of his Books, Entituled *Counſel to the Afflicted*, which he had wrote upon the occaſion of the Burning of *London*.) Beyond which he hath alſo given Twenty five pound to Charitable uſes. Which bequeſts he hath made yet with all due reſpect to his Family, not in the leaſt declining from the kindneſs of an Husband, or the tenderneſs of a Father, ſo ordering his Charity to others, as withal ſecuring to his Widow and Fatherleſs Child, not only a neceſſary and Competent, but even a liberal and plen-

plentiful Subſiſtence; reſerving to them the Rent of what he hath bequeathed to the Colledge during their Natural lives.

Hitherto the Reader hath had an account of this Eminent Saint given him for the moſt part from thoſe Acts and Exerciſes of his life, by which he was viſible to the diſcerning and judicious eyes of thoſe that knew him.

We ſhall now proceed to give a further account of thoſe his own obſervations, and experiences of himſelf through which we may look into the very frame and temper, the thoughts and affections of his heart, ſome of which he hath thus recorded.

His Obſervations and Experiences.

'*Jan.* 10. 1653. In reading of *Calvins* In-
'ſtitutions I met with that place in *Iſa.* 44. 3.
'Upon the reading whereof (having been the
'the night before under Conviction of the em-
'ptineſs and barrenneſs of my Soul, and ſome
'deſpondency of Spirit thereupon) I conceived
'ſome hope, and found my Soul lifted up
'towards God, to wait for and expect the
'ſhedding abroad of his Spirit in my Soul, ſee-
'ing he had ſaid, he would pour it out upon
'the dry ground; but alas! the lively ſenſe of
'this was but momentany, it was ſoon gone, and
'my old deadneſs of heart returned upon me.

'Hence I obſerve that it is of ſingular uſe
'both for the Eſtabliſhment of true, and diſ-
'cerning of falſe Comforts to ſee upon what

'grounds our Souls take in, and upon what 'grounds they let go their Comforts.

'The letting go of our Comforts oftimes 'proceed from our letting go of the promiſes. 'When *Satan* can prevail to beat us off from the 'promiſe, he will quickly rob us of our Comfort.

'I find that at ſeveral times I have been 'kept under doubts, and fears, and jealouſies, 'and yet have had no Scripture grounds for 'them, ſo that I perceive they proceed from 'Satan darkning my heart, and keeping me in 'unbelief, and trouble of Spirit.

'*Feb.* 16. My Soul being dejected becauſe 'after long waiting upon God, for the fulfil-'ling of his Covenant in giving his Spirit, 'and carrying on the work of Faith, and 'Sanctification with power, it had found no 'ſenſible in-comes; when I was reading the 'Scripture according to my uſual Cuſtom, the 'Lord did rebuke the deſpondency of my Spi-'rit from thoſe words of the Prophet *Iſa.* 40. '27. *Why ſayeſt thou* O Jacob, *and ſpeakeſt* O 'Iſrael *my way is hid from the Lord, and my 'judgment is paſſed over from my God.* And 'did encourage my Soul ſtill to hope in God, 'and wait for his ſtrength from the following 'words. *v.* 28, 29, 31. *Haſt thou not known, 'haſt thou not heard?* (if thou haſt not 'known it by experience having found his ever-'laſting Arms under thee for thy ſupport, yet 'haſt thou not at leaſt heard it) *that the ever-'laſting God, the Lord, the Creator of the ends*

'*of*

'*of the Earth fainteth not, neither is weary.* '*He giveth power to the faint*,&c. Continue thou 'therefore O my Soul, to wait upon the Lord.

'Lord! what an accurſed hard heart have I! 'that ſin which grieves thee *Gen.* 6. 6. thy Son. '*Mar.* 3. 5. thy Spirit, *Eph.* 4. 30. ſhould 'not grieve me! that ſin which wearieth thee '*Iſa.* 43. 24. ſhould not be a burden to me! 'that I ſhould not be troubled for want of thy 'Preſence, when as the hiding of thy face made 'our Saviour cry out, *My God, my God, why 'haſt thou forſaken me*? That Eternity and 'Judgment to come ſhould make no impreſſion 'upon me, that I can hear, yea ſpeak of thy 'Word, thy wrath, *&c.* and yet not fear thee, not 'tremble at thy Word, nor at this my Condition.

'*Feb.* 19. Being Sabbath day. Having 'formerly perceived a deſperate hardneſs in 'my heart, that that Word, which works up- 'on others, ſhould do me no good, that no 'means, no mercies did melt my Soul, and 'almoſt deſpairing of ever having it ſoftened. 'After Prayer I was encouraged from the Lord 'in reading Mr. *Hooker* upon *Act.* 2. 37. who 'from thoſe words, *When they heard theſe things 'they* (who had Crucified our Lord Chriſt) *were 'pricked at the heart*, raiſeth this obſervation, 'It is poſſible even for the moſt ſtubborn ſinner 'to get a broken heart. And now O my Soul, 'Why art thou caſt down? Is not the Lord 'greater than thy heart? Can Satan be more 'malicious to deſtroy thee than the Lord is mer- 'ciful

'ciful to ſave thee? Yet the actings of my 'Faith hereupon are but faint.

'Upon Examination of my ſelf, I have ſome-'times found that to mine own ſenſe and feeling, 'I have been altogether void of any love or fear 'of God, and that I have been at ſuch a time as 'unable to work up my heart into the Love 'and fear of God, as to *ſay to this Mountain, 'Be thou removed and caſt into the Sea.* Such 'wonderful deadneſs hath ſeiſed upon my Soul, 'ſo greatly have I been enſlaved, and held 'captive by Satan that I have not been able 'truly to deſire the Spirit of God. O that my 'heart could bleed at the remembrance of this 'great evil, that I ſhould not only be cut off 'from Communion with God, but be contented 'with this condition, that I ſhould have no 'groanings in Spirit to be delivered from this 'miſerable bondage. Be inſtructed hence O 'my Soul to aſcribe every good motion to God, 'if thou feeleſt any hungrings after Jeſus Chriſt, 'or any ſorrow for want of Gods preſence or 'the like, own it as his work, and bleſs him for it.

'I have ſometimes found my condition much 'like the man mentioned *Joh.* 5. who lay a 'long time by the pool of *Bethesda*, but was 'not able to put himſelf in, that he might be 'healed, even ſo it is with my Soul. Though 'God hath opened a Fountain for ſin and for 'uncleanneſs to waſh in, and I find my Soul 'exceedingly pollured, yet I am not able to 'ſtep into this Fountain that I may be healed.

'O

'O my Soul, the Lord ſeeth thy weakneſs, and 'that thou haſt been now a long time in this 'caſe, wait thou on God. Who can tell but 'that as the Bowels of Jeſus Chriſt did yearn 'towards the poor man, ſo may his Compaſſions 'be great towards thee, and he may heal thee 'alſo. Ceaſe not to importune him ſaying, '*Jeſus, thou Son of God, have mercy on me,* '*O Lord, heal my Soul.*

'Having at ſeveral times found diverſe 'workings upon my heart as Convictions, and 'thereupon ſome pantings and breathings after 'God, but as yet nothing come to perfection, 'I thought of and found that I had cauſe to take 'up the complaint of *Hezekiah* in another caſe, '*It is a day of trouble and rebuke, the Chil-* 'dren are come to the Birth, and there is no 'ſtrength to bring forth. *Iſa.* 37. 3. Some time 'after reading *Iſa.* 66. it ſeemed to me that 'that word *v.* 9. was ſuited to my Caſe. '*Shall I bring to the Birth, and not cauſe to* 'bring forth, ſaith the Lord? Shall I cauſe to 'bring forth and ſhut the Womb, ſaith thy God? 'O my Soul wait thou on God, who will perfect 'his own work in thee. He hath ſaid, *He will* 'not break the bruiſed Reed, nor quench the ſmok-'ing Flax, till he ſent forth judgment unto Victory.

'I have oftimes *ſeen a Law in my Members* 'warring againſt the Law of my mind, and 'leading me into Captivity to the Law of ſin 'and death.

'So powerful and mighty have been the

'Actings

'Actings of ſome inward corruptions, that I 'have not been able to overcome them, but 'have been hurried Captive by them. Hereby 'I come to ſee that truth, the heart of man is 'deſperately wicked, who can know it? I can-'not fathom the depth of iniquity which is in 'my heart. Hereupon I am made to cry out 'with St. *Paul*, *O wretched man that I am, 'who ſhall deliver me from this body of Death? 'O Lord be not thou far from me, but make haſt 'to help me, Let the ſighing of the Priſoner come 'before thee, proclaim liberty to thy Captive, 'and the opening of the Priſon door to him that 'is bound* with the Chain of ſin. *Iſa.* 61. 1.

'*Mar.* 26. 1654. I find that though in my 'judgment and Profeſſion I acknowledge Chriſt 'to be my Righteouſneſs and Peace, yet upon 'Examination I obſerve that my heart hath done 'quite another thing, and that ſecretly I have 'gone about to Eſtabliſh my own Righteouſ-'neſs; and have derived my Comfort and Peace 'from my own Actings. For when I have been 'diſquieted by the Actings of my ſin, that which 'hath recovered me to my former Peace, hath 'not been (that I could find) God ſpeaking 'Peace through the blood of Chriſt, but ra-'ther from the intermiſſion of temptation 'and the ceſſation of thoſe ſins; when I have 'been troubled at an evil frame of heart, I do 'not find that the Righteouſneſs of Chriſt hath 'been my Conſolation, but that which hath 'relieved me, as far as I can find, was that

'after-

'afterward I found my ſelf in a better temper.
'Having been in trouble and perplexity I have
'read the Scripture, gone to Prayer, and in
'doing theſe I have been relieved, yet I do not
'find that at ſuch times I had real, true, living
'Communion with God in ſuch duties, or that
'the Spirit of God did in thoſe duties reveal to
'me my intereſt in Chriſt, and ſo quiet my
'Conſcience. Hence I come to ſee what great
'need I have, and that it is of ſingular uſe to
'watch over my Soul in all its ways, both in
'reference to ſin, that I fall not into it, and
'when fallen, what the Carriage and Actings
'of my Soul are at ſuch a time; Whether I
'flee for relief to God in Chriſt, or to my own
'works: And in reference to my duties, to
'take heed leſt thoſe means which God hath
'appointed to be the conveyances of himſelf,
'his Son and Spirit, and all Spiritual bleſſings,
'ſhould prove to me a mean of Death and Se-
'paration from God, by my formal uſe of them
'and reſting in them. For as Satan keeps ſome
'alienated from God by the groſs pollutions of
'the world; So others from Chriſt by their
'Eſtabliſhing a Righteouſneſs of their own.
'O Lord, break thou this ſnare for me, and
'let my Soul eſcape as a bird from the Net, that
'I may flee to thee, and be at reſt.

'I have obſerved in my ſelf, that when God
'at any time is pleaſed to work any thing in my
'Soul, I ſoon loſe it; if he quicken me, I ſoon
'grow dead hearted again; if he enliven my

'af-

'affections, they ſoon grow cold and flat, and 'my old hardneſs returns upon me. Hence I 'come to ſee that it is infinite Wiſdom, and 'Goodneſs in God, that he hath not put the 'ſtock of grace into our own hands, but hath 'treaſured it up in Chriſt, that our life is now 'hid with Chriſt in God, for ſo it becomes ſure. '*Rom.* 4. 16. hereby alſo I come to ſee that I 'have need of continual recourſe to Jeſus 'Chriſt, for new ſupplies of grace and ſtrength.

'The Lord God in his wiſdom, was pleaſed 'when he delivered his people out of *Egypt*, 'before he brought them to *Canaan*, to lead 'them 40 years in the wilderneſs, when as he 'could have led them a nearer way to *Canaan*, '*Exod.* 13. 17. He choſe rather to lead them 'through the great and terrible Wilderneſs, '*Jer.* 2. 6. where were fiery Serpents and Scor-'pions, and drought, where there was no wa-'ter, where he brought them forth water out 'of the Rock of Flint, and fed them with 'Manna, for this end that he might humble 'them, prove them, and do them good in the 'latter end, *Deut.* 8. 15, 16. Doeſt thou find 'it ſo, O my Soul, in thy travail towards the 'Heavenly *Canaan*: Doeſt thou walk through 'much Spiritual drought, a land of deſerts, and 'of the ſhadow of death: Doſt meet with a 'flinty heart, and fiery temptations? Know 'that the Lord doth this to humble thee. (which 'through his grace thou haſt ſometimes found,) 'and to prove thee, *i. e.* to diſcover thee to

'thy

'thy ſelf (for he himſelf knows thy thoughts
'afar off) and this way of God through grace
'hath been a means of diſcovering much of
'thy corrupt heart to thee) and that he may
'doe thee good in the latter end. Therefore
'take heed O my Soul of *Iſrael's* ſins, of mur-
'muring againſt God, under thy wants, of
'unbeleif, and tempting God, *&c.* Read oft
'and weight well the 78th *Pſalm.*

'*May* 6. being Sabbath day. The Lord
'was pleaſed in the hearing of his word to con-
'vince me of my ſin and loſt condition. But
'Lord? How unfaithful was I then, and have I
'been ſince to the Convictions of thy Spirit!
'How ſoon have I healed up the wound that was
'given by the word? How ſoon hath an hard
'heart, a ſecure, careleſs Spirit taken poſſeſſi-
'on of me! Lord, If ever thy word be effec-
'tual in me, thou muſt not only ſpeak it to my
'heart, but write and engraff it there alſo.
'Henceforth I deſire to wait on thee, as for
'the teachings of thy Spirit, ſo for the writing
'of thy Law in my heart by thy Spirit. I
'found a lothneſs in my Spirit, to go to here
'this Sermon, whereby I perceive Satan would
'have hindred me. Be encouraged hence, O
'my Soul, to break through all difficulties
'thou meeteſt with in doing thy duty. When
'thou findeſt any ſecret unwillingneſs to ordi-
'nances or duties, then ſtir up thy ſelf to wait
'upon God, expecting that he hath ſome
'ſpecial mercy for thee, which Satan would
'hinder thee off.

'*Jun*

'*Jun.* 1. This day the Lord did, in the hear
'ing of his word, revive ſome convictions which
'have formerly been upon my Spirit, though
'in a very languid manner. I ſtood convinced
'before the Lord of unbelief, and that I was a
'loſt creature becauſe thereof, from the words of
'our Saviour, *Joh.* 3. 18. *He that believeth*
'*not is Condemned already.* Conſcience tells
'me that I am yet in unbelief, that I want that
'faith which is accompanied with the new birth
'*Joh.* 1. 12, 13. that faith which ſhould purge
'me from Atheiſm, formality, and reſting in
'duties, from hypocriſie and deadneſs, from
'unclean affections, and inordinate Love of
'the world, from a vain mind, and a light
'Spirit; that faith which ſhould purifie my
'heart, from theſe and the like evils, *Act.* 15.
'9. that faith which ſhould make Chriſt a
'greater Reality, and more precious to me than
'any thing in the world, 1 *Pet.* 2. 7. that faith
'which brings peace with God, and joy in the
'Holy Ghoſt, unſpeakable and full of Glory,
'*Rom.* 5. 1. 1 *Pet.* 1. 8. I find I have had a
'dead faith. *Jam.* 2. 17, 20. and preſumed
'upon Gods Mercy in Chriſt, although I have
'been eſtranged from God in my heart and Na-
'ture, my Reſting in duties, and truſting in my
'own Righteouſneſs as far as I can ſee, hath
'been the deceit of my heart.

'Lord lay this conviction upon my Conſci-
'ence, for I find my heart would put it off,
'yea it hath already deſperately hardned it ſelf
againſt

'againſt thee. I fear I ſhall out-grow this 'Conviction of thy word, as at other times, 'I feel a careleſs Spirit, that would make light 'of Eternity, and of Jeſus Chriſt. Lord, break 'my heart under thy word for my unbelief, 'and neglect of Chriſt. Let me not heal my 'ſelf, but wait till thou ſhalt heal me.

'Thou didſt help the unbelief of thy Servant '*Thomas*, Oh that thou wouldeſt help mine alſo.

'The Lord hath ſhewn me that I am dead in ſin 'not only from the teſtimony of his word, *Eph.* 2. '1. *Col.* 2. 13. but by inward experience. 'For I feel my ſelf alienated from the life of 'God, cut off from communion with the Lord 'Jeſus, ſeparate from God and his bleſſed Spirit. 'My deceitful heart hath often gone about to 'repel this conviction, and hath cauſed me ſome-'times to miſtake, a life of morality for Spiri-'tual life, and at other times a life of formality. 'But now I find the Scripture ſpeaks of dead 'works, and calls for repentance from them. '*Heb.* 6. 1. and purging our conſciences from 'them, *Heb.* 9. 14. By dead works I under-'ſtand, not only the groſs pollutions of the 'World, but all works whatever, that are 'done by a man, void of the quickning Spirit 'of God. Without Union to Chriſt there is 'no Spiritual life, for as the natural life reſults 'from the Union of the Soul with the body, 'and the State of death, is nothing but the 'diſunion and Separation of the Soul from the 'body; ſo our ſpiritual life reſults from the

'Souls Union with Christ, and spiritual death 'is our separation from him. Now I feel my 'self as a poor withered branch cut off from this 'Vine, unacquainted with the actings of this 'Spiritual life, as living by faith, Serving God 'in Spirit, Mortifying Sin by the Spirit, walk-'ing in the Spirit, loving God above all things, 'and seeking his Glory in all things. I have 'sometimes Prayed against sin, resolving a-'gainst it, striven with it, avoided occasions 'thereto (all which a natural man may do) 'but sin hath returned upon me, and overcome 'me. How to fetch power from Christs death 'to mortifie sin, how to believe in God for sub-'duing it, how to do it by the Spirit, these 'have been mysteries to me. Lord, When 'shall the day dawn, and the Day-Star arise in my 'heart? When shall the Day-spring from on 'high, visit my Soul, to give light to him that sits 'in darkness, and in the shadow of death? Come 'Lord Jesus thou light of life, Come quickly.

'That which kept me a long time from 'resolving to give up my whole heart to God 'in Covenant, was a fear that I should break 'my Covenant and so double my sin. But I 'perceive since that this was but Satans po-'licy to keep my heart from God, and the 'true ground of my not doing this was not con-'scienciousness of sin, as Satan once made me 'believe, but a loathness to part with all sin, 'and to serve God with all my heart.

'A Strong encouragement thou hast O my 'Soul,

'Soul, to enter Covenant with God, to ſerve 'him with thy whole heart, from that portion 'of his Word, which thou didſt read this morn-'ing, *May.* 11. 1654. in *Jer.* 30. 21, 22. '*Who is this that engaged his heart to approach* 'unto me ſaith the Lord? Ye ſhall be my people 'and I will be your God.

'Since my Covenanting with God I come 'to ſee more fully the truth of that place, *Rom.* '8. 7. *The carnal mind is enmity againſt God,* 'is not ſubject to the Law of God, neither indeed 'can be. For I find a Loathneſs to walk cloſe-'ly with God, yea under a profeſſion of Reli-'gion, my carnal heart hath been at enmity to 'the power and life of it, and this enmity hath 'lyen hid under, and been covered with a per-'formance of ſome duties, which have not been 'deſtructive to that evil principle that hath 'lived in me. Yea, I find my carnal heart is 'hungring after the fleſh-pots of *Egypt*, after 'its old delights and ſinful pleaſures, is ready 'to murmur againſt God in the wilderneſs 'and ſpeaks of returning into *Egypt*, and 'being impatient of the croſs it revolts from 'God many a time, and ſeeks relief and con-'tentment from the creature.

'Since my Covenanting with God I ſee more 'of thee treachery and hypocriſie of my heart, I 'found my Soul for a while more tender of Sin, 'and my heart ſeemingly engaged to ſerve the 'Lord. but I ſoon forgot the covenant that I 'had made, and in a ſhort ſpace I did not find

'that my Covenanting had any influence on
'my heart or life. So that I see I did but flatter
'the Lord with my mouth, and lyed unto him
'with my tongue, for my heart was not right
'with him, neither was I stedfast in his Cove-
'nant, *Ps.* 78. 36, 37. My unstedfastness in
'my Covenant with the Lord, did arise as far
'as I perceive from these two grounds, 1. My
'heart was not right with God when I made
'it, there was not that inward, cordial, full re-
'solution to part with all Sin, and that for
'ever, from an antipathy to it, and dislike of
'it, neither that inward resolution of cleaving
'to God, to have him my All in All, to take
'all my contentment and joy in him, and to
'seek it in nothing else, which should have
'been. 2. I neglected my watch, and did not
'(as I should) renew my Covenant often,
'and engage my heart to walk with God, and
'while I was slothful, and negligent, my heart
'was stolen away by the Devil, and the World,
'and is now in league again with Sin. Lord,
'make me upright, and clear up to me my
'Sincerity, Search me and try me, and let me
'know the bottom of my heart. Keep me up-
'on my watch and guard, that I may keep my
'Covenant.

'*Jul.* 23. The Lord did awaken my Con-
'science to such a sense of my sin, and lost e-
'state in the reading and hearing of his Word,
'that when I went to Prayer, I was before him
'as a lost creature, being under wrath and the
'sentence

'sentence of death, lying in my blood and 'pollution. Now whereas before I found my 'heart carried out in begging Sanctification, I 'did now cry to God for the blood of Christ 'to wash away the guilt of my sin, I did not be-'fore prize Justifying Grace so as now in 'some weak measure I was made to doe. But 'I soon found an accursed hard heart, in a little 'time I did not tremble at the wrath of God. 'I have laboured to work these convictions up-'on my heart, but I found such a roving heart, 'such a slighty heart so possest with vanity 'that nothing would abide with it. Lord, un-'less thou savest me for thy mercies sake, I perish.

'*Aug.* 6. being Sabbath day. In meditati-'on on 1 *Joh.* 3. 23. *This is his command-'ment that we should believe on the Name of his 'Son Jesus Christ.* Considering with my self 'what this did imply, *viz.* not only a relying up-'on God in Christ, for the remission of Sin, 'but for the pouring out of the Spirit, *Joh.* 7. '38, 39. which Spirit when it is given will 'shed abroad the love of God in our hearts, *Rom.* '5. 5. and seal up the assurance of the remission 'of our sins, and witness our addoption, *Rom.* 8, '16. will mortifie sin in us *v.* 13. and work all the 'works of God in us, and for us, all which I want, 'and to which I haven been a long time con-'vinced that I am unable. And Considering 'further that this Spirit is the free gift of God, '*Ps.* 51. 12. given not according to our works 'but of free mercy for the sake of Christ, *Tit.*

'3. 4. 5, 6. And considering further that Jesus 'Christ had received Gifts (of which the 'Gift of the Spirit is intended) even for the 'rebellious, that God might dwell among them 'Ps. 68. 18. I found my heart encouraged to 'wait upon the Lord for the pouring forth of 'his Spirit upon me, that I might have my heart 'renewed and sanctified, and the remission of my 'sins sealed up to my Soul.

'Afterwards considering further that the way 'whereby a poor soul that hath lost Gods image 'comes to be renewed in heart and mind and 'made partaker of the divine nature, is by faith in 'the promises, 2 *Pet.* 1. 4. and observing how '*Isaac* who inherits the blessing was not born by 'the strength of Nature but by promise, and 'as *Isaac* was born through the promise, so are 'all believers, *Gal.* 4. 28. not of the will of 'man but of God, *Joh.* 1. 13. and that God 'giveth power to the faint, and strength to 'them that have no might in a way of waiting '*Isa.* 40. 29, 31. I saw from these considerations further ground of hope and waiting 'upon God, notwithstanding I find my 'strength perished from me.

'Neither shall the guilt of my Sin discourage 'me from waiting on God, from expecting of 'his Holy Spirit, from going to Christ. The 'whole need not a Physitian, Christ deales 'with Sinners, *Mar.* 2. 17. He hath said, he '*will in no wise cast out them that come*, to 'him *Joh.* 6. 37. why did he shed his blood to

' waſh away our ſins. How is he *the Lamb of*
' *God that taketh away the ſins of the world*, if
' he ſhould caſt off guilty Souls when they come
' unto him? Is there not a fountain opened for
' ſin and for uncleanneſs to waſh in? *Zach.* 13.
' 1. What though I be in my blood, yet if I
' go to Chriſt, he will not loath me, *Ezek.* 16.
' 6, 8. but will ſprinkle clean water upon me
' and waſh me from my filthyneſs, *Ezek.* 36.
' 25. When therefore I find guilt upon me, I
' will look to Jeſus Chriſt in ſuch promiſes as
' theſe, *Iſa.* 1. 18. — 43. 25, 26. — 44. 21,
' 22. I will cry unto him that I may have the
' pardon of my ſin Sealed up to my Soul in theſe
' promiſes by his Holy Spirit.

' Neither ſhall my rebellious heart, the per-
' verſeneſs, and corruption of my Nature diſ-
' courage me, but I will with *David* beg a
' new heart and a right Spirit, *Pſ.* 51. 10. I
' will ſay as *Ephraim*, *Jer.* 31. 18. *Turn thou*
' *me and I ſhall be turned.* God hath ſent Chriſt
' to bleſs us in turning us from our iniquities
' *Act.* 3. 26. and to deſtroy what Satan hath
' wrought in us. 1 *Joh.* 3. 8. therefore when
' I feel ſin prevail and lead me captive, I
' will with Paul cry out of this body of death,
' *Rom.* 7. 24. and go to God in Jeſus Chriſt,
' through ſuch promiſes as theſe, *Mic.* 7. 18,
' 19. *Rom.* 6. 14. *Math.* 11. 28. *Iſa.* 45. 22.
' *Jer.* 31. 33. *Ezek.* 36. 26.

' When I feel my ſelf graceleſs, I will look
' to him who is full of grace, *Joh.* 1. 14. 16. and

'hath promiſed to give grace, *Pſ.* 84. 11
'even an heart to love him, *Deut.* 30. 6. and
'to put his fear into us, *Jer.* 32. 40. and to with-
'hold no good thing, if we endeavour to walk
'uprightly before him, *Pſ.* 84. 11.

'When I find the plague of an hard dead
'heart upon me, I will look unto the Lord, who
'quickens the dead, *Rom.* 4. 17. and can raiſe
'Children to *Abraham* out of Stones, *Math.*
'3. 9. I will look unto him in his Covenant,
'promiſing to take away the heart of Stone, and
'to give an heart of fleſh, *Ezek.* 36. 26.

'In time of deſertion, when God withdraws
'the comfortable influences of his preſence, I
'will not be diſcouraged, but I will ſearch my
'heart, and try my ways, and ſee what cauſe
'I have given the Lord to depart from me, *Lam.*
'3. 40. *Joſh.* 7. 11. 12, 13. *Iſa.* 59. 2. I will
'earneſtly ſeek the Lord that he would return,
'and ſhine upon me, and lift up the light of his
'countenance upon my Soul, *Pſ.* 80. 3. — 89.
'46. *Hoſ.* 5. 15. I will not only pray, but wait for
'his return, *Pſ.* 130. 5, 6. *Iſa.* 8. 17. *Lam.* 3.
'2, 3. *&c.* with 26. and in waiting I will look unto
'the Lord in theſe, or like promiſes. *Pſ.* 103. 8,
'9. *Iſa.* 54. 6, 7, 8. — 57. 16, 17, 18. *Lam.*
'3. 31, 32. *Hoſ.* 6. 1, 2, 3. *Joh.* 14. 18.

'When I have neglected my watch, and
'fallen, and been unſtedfaſt in Covenant with
'God I will not deſpair but look to God in
'Chriſt, that he would pardon my ſin, grant
'me repentance, and reſtore me. The Co-

'venant

'venant of grace admits of repentance after ſin, 'Levit. 26. 21. 40. 41, 42. Yea God hath 'exalted Chriſt to give repentance, *Act.* 5. 31. 'hath promiſed to heal back-ſlidings, *Hoſ.* 14. 4. 'invites backſliders to return, *Jer.* 3. 1, 12, 13, 14.

'How did *David* behave himſelf when Iniquities prevailed over him? He goeth to God, 'to purge away his tranſgreſſion, *Pſ.* 65. 3. he 'maketh Supplication to God that he would 'not caſt him out of his preſence, *Pſ.* 51. 11. 'he confeſſeth his ſin, and God pardons him, '*Pſ.* 32. 5. which ſhould encourage all the 'Godly when they have fallen, to return to the 'Lord *ver.* 6. St. *John* layeth ſtrict charge 'upon Believers, that they ſin not, but in caſe 'of Sin he would not have them deſpair, 1 *Joh.* '2. 1, 2. *Solomon* prayed to this purpoſe, 1 '*Kings.* 8. and God accepted. *ch.* 9, 3. When 'therefore thou haſt fallen, O my Soul, by 'thine iniquity, and God hid his face, and with-'draws his gracious preſence, let thy uncircum-'ciſed heart be humbled, accept of the puniſh-'ment of thy ſin. Turn unto the Lord and 'and ſay, Take away all iniquity and receive 'me graciouſly, So will I praiſe thee, *Lev.* 26. '41. *Hoſ.* 14. 2. Let not thy falls cauſe thee 'to depart from the Living God. Though 'thou haſt played the harlot with many Lovers 'yet the Lord calleth thee to return, *Jer.* 3. 1. 'God commands us to forgive our Brother, 'ſeven times a day, if he return and repent, '*Luk.* 17. 4. yea not only ſeven times, but

ſeventy

'seventy times seven, *Math.* 18. 21, 22. And 'will not God much more forgive us 'though we fall oft, if we return and seek his 'face, Seeing his ways are far above our ways? '*Isa.* 55. 7, 9.

'*Dec.* 9. 1655. Having found much formality in my duties on the Sabbath, and seeing 'my self lost in them, I put the question to my 'Soul, what if thou die this night? What is thy 'hope? How wilt thou appear before God? 'Righteousness of thine own thou hast none to 'trust to, thou seest how thou sinnest every day, 'and how full of sin thy best duties are. Upon 'this enquiry the good Spirit of God brought 'to my remembrance, 1 *Cor.* 1. 30. *God hath* '*made Christ Righteousness to us*, and *Jer.* 23. 6. '*This is the Name by which he shall be called.* '*The Lord our Righteousness*, which was com-'fort to me, and enquiring what warrant I 'had to believe my self to be a sharer in this 'Righteousness, and that I stand accepted 'of God, by vertue of this Righteousness, I 'saw from, *Rom.* 3. 21, 22. that *this Righte-*'*ousness is upon all that believe.* Now through 'the Lords goodness, and to his Praise be it 'spoken, I have oftimes found my heart not 'only to long after pardon, and renovation, 'but to trust in Christ and in God through him, 'for pardoning mercy and renewing grace, and 'all other good things.

'*Dec.* 16. I found the Lord graciously pre-'sent with me in my morning meditation on my

'Bed

'Bed. And my Soul was much refreſhed with
'Mr. *Simond*'s Sermon. God ſpake a ſutable
'word by him to my Soul from *Mat.* 15. 23.
'*But he anſwered her not a word.* God may
'ſometimes defer to give an Anſwer to a gracious
'and well qualified Prayer. 1. To correct
'our deafneſs to his voice. 2. To put us upon
'more earneſt ſeeking of him. 3. To exerciſe
'and try our graces. God proportions mer-
'cies according to his delays, they are the
'greater when given in. *Sarah* tarried long
'for a Son, and then had an *Iſaac*. So did
'*Hanna*, but then had a *Samuel*. So *Eliza-*
'*beth* but then had a *John*, my heart rejoyced
'at this, hoping that God would give an high
'degree of brokenneſs of heart in his own due
'time, though at preſent my heart were hard.
'And I remembred how hard Mr. *Bradfords*
'heart was once as to his own ſenſe, and how
'eminent he was afterward for tenderneſs, as
'M. *Fox* Relates. God was very good this
'day. But Oh! how vile and ſinful was I!
'I felt a very proud vain-glorious heart both in
'hearing, and after Sermon was done. But
'the Lord chaſtiſed me for it. For at night
'when I Preached in the Chappel the Lord for-
'ſook me, I found no aſſiſtance of his Spirit,
'either in Prayer or Preaching, but was much
'confounded in both, having little or no ſenſe
'of the things I ſpake of, or prayed for.

'We read of *Naaman* 2 *King.* 5. 11. that
'he expected a Miraculous way of cure. *I*

'*thought*

'*thought* ſaid he, *he will ſurely come out and* '*ſtand and call on the Name of the Lord his God,* '*and ſtrike his hand over the place, and recover* '*the Leper.* So have I found my ſelf apt to 'expect that the Spirit of God ſhould mortifie 'and ſubdue ſin in me without my ſtriving 'againſt it. But I have learned it is the will of 'God, that I ſhould ſtrive againſt ſin as well as 'pray and wait for his Spirit. Gods working 'in us to will and to do, excludes not our en-'deavouring. *Phil.* 2. 12, 13. Having pro-'miſes let us cleanſe our ſelves. 2 *Cor.* 7. 1.

'*Octob.* 17. I was immoderate in the uſe of 'the Creatures, and though checked and re-'proved from within, yet I perſiſted. At 'night when I walked in my Chamber, con-'ſidering what I had done, I was ſad, and ſaid 'to God, Lord I have Rebelled againſt thee. 'I had no ſooner ſaid it in my heart, but imme-'diately that word was brought to me. *Dan.* 9. '9. *To the Lord our God belong mercies and for-'giveneſſes* (he will forgive again and again) '*though we have Rebelled againſt him.* O the 'wonderful goodneſs of God! be amazed, O 'my Soul, at this Love. Now I ſaw the pro-'miſe (*Iſa.* 65. 24. *before they call I will an-'ſwer, and whilſt they are yet ſpeaking I will* '*hear*) made good to me. In the evening on 'my Bed conſidering on this Love of God, 'whence it ſhould come to paſs that the Lord 'ſhould deal thus graciouſly with me, it was 'anſwered me from *Mic.* 7. 18. *He paſſeth by*

'*the*

'*the tranſgreſſion of the remnant of his heritage*
'*becauſe he delighteth in mercy.* Next morn-
'ing at my firſt awaking the Spirit of God
'brought that Scripture into my thoughts. *Pſ.*
'65. 3. *Iniquities prevail againſt me, as for*
'*our trangreſſions thou ſhalt purge them away.*
'It came to me with ſome life and power, and
'was very ſutable to my Condition. Oh the
'Goodneſs of God! the Riches of his Grace!
'that he ſhould ſo ſoon come into my relief,
'and raiſe my Soul by his promiſe; this is mercy
'never to be forgotten.

'*Sept.* 28. In meditation I found the Lord
'drawing forth my heart to cloſe with Chriſt.
'I was convinced that God was willing to be-
'ſtow his Son upon me, becauſe he did not only
'invite me *Iſa.* 55. 1. and Command me
'1 *Joh.* 3. 23. but even beſeech and entreat
'me to receive Chriſt. 2 *Cor.* 5. 20. I was
'further convinced of Gods real intention, and
'willingneſs to give me his Son from his patient
'waiting and long-ſuffering in expecting my
'return, even after much deafneſs to the voice
'of his Spirit, and dallying with his Grace, he
'ſtill offers his Son to me, yea he preſſeth in
'upon me with the renewing of good motions
'and affections which I have quenched. Now
'whence is all this but from the Love and mer-
'cy of God that he ſhould be thus willing to
'have me take his Son? Now who am I that I
'ſhould withſtand God? Why ſhould I forſake my
'own Mercies? Lord thou haſt ſhewn me that

'my

'my former revoltings ſhall not hinder this thy
'mercy, if I will acknowledge my ſin, re-
'nounce my ſelf, return unto thee and embrace
'thy Son. *Jer.* 3. 12, 13. O Lord, I thank-
'fully accept thy offer of Grace, I come unto
'thee, Oh give me thy Son; behold, I give
'thee my ſelf. Let me be Eſpouſed to the Lord
'Jeſus, I am willing through grace to take up
'my Croſs, to deny my ſelf, and to follow
'thee.

'*Nov.* 1. Having ſet apart that day to ſeek
'the Lord, and to humble my Soul before him,
'I could not get my heart to be afflicted and
'mourn under ſin, but found much lightneſs
'in Prayer, the Lord hid his face, and did not
'come in to my poor Soul with his quickning
'preſence. So that I lay in a poor deſolate,
'forſaken condition under much confuſion, yet
'in the evening a little before going to bed,
'ſeeking the Lord again I was revived in read-
'ing *Pſal.* 40. eſpecially *v.* 17. I am poor
'and needy yet the Lord thinketh upon me, *&c.*
'and next morning in reading *Pſal.* 9. 10. 18.
'*Thou Lord haſt not forſaken them that ſeek thee*;
'*The needy ſhall not alway be forgotten, the ex-*
'*pectation of the poor ſhall not periſh for ever.*
'I was thereby encouraged ſtill to wait and hope.
'O Lord, I have ſought thee, withhold not
'thou thy tender Mercies from me. How long
'wilt thou hide thy face from me! O when
'wilt thou come unto me! Make haſt to help
'me O my God. I am poor and needy, O

'let

'let me not be forgotten for ever, let not my 'expectation periſh for ever, and now O Lord, 'what is my expectation? It is even this, the 'giving in of mercy and grace through the Lord 'Jeſus, pardoning mercy and renewing grace. 'It is the pouring out of thy Spirit, the taking 'away the heart of Stone, and giving an heart 'of fleſh, it is an heart to know thee, to fear 'thee, to love thee, and obey thee, *&c.*

'*Dec.* 6. Being in trouble and diſtreſs of 'Spirit, becauſe the Lord hid his face, and 'withdrew himſelf from me, I went in the 'poverty of my Spirit to *Trinity* Lecture, and 'with ſome expectation to meet with God in 'his own Ordinance. The Lord was gracious 'to me, and ſpake Comfort to me from his 'Word. I ſee it is good to wait upon God, 'though he ſend the Rich empty away, yet he 'filleth the hungry with good things. My 'Soul was glad and rejoyced for a ſeaſon. But 'going into the Country the ſame day, among 'friends and variety of worldly Affairs, I loſt 'ſomething of the ſavour and reliſh which the 'good Word of God left upon me. And I 'found palpably my Soul reſting in thoſe 'Comforts which I had received, and growing 'ſecure and careleſs; from whence the Lord 'gave me this Inſtruction, That I am a poor 'ſilly wretch, knowing neither how to want 'nor how to abound, apt to murmur and re-'pine in Straits, and to be lifted up and grow 'ſecure in Enlargements. O Lord! in every

'Con-

'Condition I need thy grace to teach me 'how to behave my ſelf. O ſhew me thy way, 'and lead me therein for thy Name-ſake. Alſo 'the Lord taught me hence, that I ought to be 'patient under his hand when he hideth his 'Face, and to reſign up my will to his Will, 'inaſmuch as I do not know what is good for 'my ſelf. The Lord ſeeth I ſhould be worſe 'it may be, if I enjoyed more than I do, and 'therefore in wiſdom and mercy he keeps me 'in a low Condition.

'My confuſion ſometimes hath been ſo great, 'that I have been ſo unſetled, and at ſuch a loſs 'in my Soul that I knew not what to do; all 'former workings have been queſtioned and 'judged as nothing. In the hour of ſuch 'temptation the Lord taught me, beſides Prayer 'and ſearching into my Soul, to have recourſe 'to former experiences. *Pſal.* 77. 10, 11. and 'Pſal. 85.

'*Octob.* 11. In the morning I bewailed it 'before God, that I was ſtill at a loſs to know 'whether I loved him; and after Prayer I read '1 *Joh.* 2 *ch.* and I was made in a more ſpe-'cial manner to take notice of *v.* 5. *Whoſo 'keepeth his word, in him verily is the love of 'God perfected.* Me-thought I ſaw God An-'ſwering my Prayer, and telling me out of 'this word, that I loved him. In him verily, 'ἀληθῶς, it is a ſure ſign of Love to God, we 'need not doubt of it, if we keep his Word. 'Now if I know my own heart I deſire to do ſo.

'If

'if the Love of God be perfected in him that 'keeps his Word, then ſurely it is begun in 'him that deſires and endeavours to keep his 'Word.

'*Jan.* 25. The Lord helped me with Tears 'to bewail mine abominations, even my Ori-'ginal and actual ſins, my formality, Earth-'lineſs, alienation from him, &c. wherein he 'did remember and fulfil that gracious promiſe '*Ezek.* 36. 31. I found Godly ſorrow ſweet, 'not only in the root and fountain thereof (it 'being a Covenant bleſſing) but in the very 'Actings of it.

'*Feb.* 2. In the Evening upon my Bed the 'Lord did graciouſly melt my heart in the ſight 'of ſin under this Conſideration, that it was 'againſt infinite Love. I was aſhamed, con-'founded and abaſhed, becauſe I had ſo long 'ſlighted, neglected, Rebelled againſt a God 'of Love. My Soul even trembled within me.

'*Jan.* 15. 1655. Having been the day be-'fore with one under great Temptations, and 'hearing of another under a wounded Spirit, 'my heart was melted in Prayer, whilſt I was 'praiſing God for his long patience in the days 'of my ſinning, and his tenderneſs and gentle-'neſs towards me in my Converſion.

'*Jan.* 16. I found my heart drawn out to a 'recumbence on Jeſus Chriſt. *The Spirit* '*ſaith Come. Rev.* 22. 17. Chriſt ſaith, *Come.* '*Joh.* 7. 37. And the Father ſaith, *Come.* '*Mat.* 22. 4. And who am I, O Lord, that

'I should gainsay such Invitations. Behold, O 'Lord, I come, and put my trust in thee.

'*Jan.* 26. I Preached twice, and had very 'gracious assistance, much beyond expectation, 'in the week before I was much indispos'd, 'and could not get my heart to a setled medi- 'tation of what I was to speak. I was under 'a great sense of my impotency, and laboured 'in the fire, till *Saturday* Afternoon; when I 'cried to the Lord he was gracious to me, and 'Answered me. After my work was over I 'was much assaulted with Spiritual Pride. I 'saw plainly, the reason of Gods delaying his 'Assistance, and giving me such sense of my 'weakness, was to keep me humble. Every 'way O Lord! I see my own vileness, when 'thou withdrawest from me then my heart dieth, 'and my strength fails, and I am ready to be 'froward. When thou enlargest me, then I 'am ready to be puffed up. Oh pardon and 'purge away all my sin for thy Names sake.

'*Mar.* 23. In Singing the 15*th. Psalm* I 'found Comfort, my Conscience bearing me 'witness that I laboured after those things, 'which are set down as Characters of a Citizen 'of the *New Jerusalem.*

'*Sept.* 28. I had sweet Meditations upon 'my Bed, I found God in my morning Prayer 'also in private, and assistance in Preaching, 'but not such an influence of the Spirit in pub- 'lick Prayer, as I have sometimes found. Yet 'I had begged of God, that he would give me

'his preſence in publick, as a token that he ac-
'cepted of me and my work; but he withdrew.
'I feared hereupon, that I had tempted God,
'and ſinned in begging new ſigns of his favour,
'when I had had ſuch great experience of his
'goodneſs many times before. Lord, forgive
'the ſin of thy Servant.

'*Nov.* 23. Examining my ſelf about a
'work of Grace, I had ſome Comfort from
'*Pſ.* 40. 8. Delight in doing the will of God
'is an Argument of the Law written in the heart.
'Now I found that I had a delight eſpecially in
'ſome duties, as viſiting the Sick, comforting
'of diſtreſſed Conſciences, *&c.*

'I was ſomewhat terrified from that word in
'*Job. ch.* 42. 7. I was afraid leaſt in my Preach-
'ing I ſhould ſometimes ſpeak thoſe things of
'God that were not right, and ſoon after going
'to Prayer, I was in time of Prayer comforted
'from *Joh.* 16. 13. *The Spirit ſhall guide you*
'*into all truth.*

'*Dec.* 7. I found the Lord very much An-
'ſwering my Prayer in giving very gracious,
'and powerful Aſſiſtance both in Prayer and
'Preaching at *Trinity* Lecture on Sabbath
'day. I may ſay as *Jaber.* 1 *Chron.* 4. 10. who
ſaid, *Oh that thou wouldeſt bleſs me indeed, and*
'*be with me! And God granted my requeſt.*
'The next morning there came a woman to me,
'and ſaid ſhe was troubled at the Sermon that
'ſhe could ſcarce ſleep all night; for ſhe had
'not gone ſo far as the Scribes and Phariſees,

'and that which added to the mercy was, God 'kept me humble after this enlargement.

'*Mar.* 31. 1657. I had a very evident 'Answer of Prayer. I was at a pinch for some 'money, I begged of God that I might be 'supplied, and that Afternoon one to whom I 'had lent a little money brought it me, which 'was enough for my present necessities, the 'Circumstances were very remarkable.

'I sought the Lord also to be with the Parish 'in the choice of their Church-Wardens, and 'there were those two chosen, whom if I had 'had the Nomination, I should have chosen 'my self.

'*Apr.* 21. I kept a day of Fast to the Lord. 'I found God graciously with me in Prayer, 'the chief thing that I propounded was to seek 'direction as to my Preaching on Week-days. 'Among other things I begged of God a sup-'ply of my wants, being in some straits for want 'of money. That very night one brought me '10 *s.* for Preaching a Funeral Sermon, which 'I expected not; and the next morning the 'Church-Wardens of St. *Andrews* Parish 'brought me 7 *l.* and upwards, whereby I was 'sufficiently supplied. I could not but take 'notice of an evident Answer of Prayer, and a 'fulfilling of that promise, *Prov.* 28. 27. *He 'that giveth unto the poor shall not lack.*

'*April.* 24. Being desired to go to a poor 'Christian, I promised to go; there being only 'two Maids in the house, I considered whether

'it

'it might not prove ſome ſcandal to go; but 'conſidering alſo ſhe was a Member of Chriſt, 'and therefore I ought to Adminiſter to her 'Soul, I reſolved to commit the taking care of 'my Name to the Lord, and to do my duty. 'I begged of him that he would ſecure me from 'reproach, and as I went an honeſt poor man 'met me, to whom I told whither I was going, 'and asked him to go along with me; he was 'willing, and did ſo. I looked upon him as 'ſent by the Providence of God in Anſwer to 'my Prayer.

Theſe were ſome of thoſe obſervations and experiences which he recorded during his continuance at *Cambridge*. Upon his removal from thence he intermitted this practice for ſome years, but reſumed it again.

'*Octob.* 1662. God put it into my heart, as 'at other times ſo eſpecially on *Wedneſdays* (the 'day on which I was wont to Preach my Le-'cture) when I was not diverted by ſome un-'expected Providence, to lament after the 'Lord who had caſt me out of my employment 'in his Vineyard, and to ſeek to him for a diſ-'covery of the cauſe for which he contends 'with me, and that he would ſhew me for 'what ſin or ſins he hath ſent this ſad affliction, 'and that he would give me a ſanctified uſe 'thereof, by purging out my ſins and making 'me more holy, and that he would reſtore me 'again to ſome employment in his Vineyard, 'when and where it ſhall ſeem good in his ſight.

'Being ſad and dejected becauſe I had ſinned 'now I was under the afflicting hand of God, 'I was very much revived by *Iſa.* 57. 17, 18. '*I ſmote him—he went on in the way of his own 'heart, I have ſeen his ways and will heal him.* 'Having afterward ſinned again, and been 'over-powred by a corruption which had oft 'prevailed over me, I was cauſed to obſerve 'from that Scripture further, that it was not 'only a ſingle Act of ſin which was committed, 'but he went on in the way of his heart; and 'God ſaith, I have ſeen his ways and will heal 'him. It was a ſtay to my Faith. Here I 'obſerve what I have often found, *viz.* 1. 'Dejection is a fore-runner of Conſolation. 'Seldom have I had trouble upon my Spirit, 'but if I have eyed and followed after God, 'he hath took it off by ſome word of promiſe. '2. The obſerving and pondering of every 'word and Circumſtance in a promiſe is of great 'uſe, as it hath been to me. 3. God openeth 'his promiſes gradually ſometimes hinting and 'diſcovering one thing, and then another in 'the promiſe.

'Being foiled by ſin I was raiſed to my for- 'mer hope and affiance in God by *Phil.* 1. 6. 'The Apoſtles confidence was not on their fide- 'lity; but on Gods, that he would *perform 'what he had begun*, and ſaith, *till the day of 'Jeſus Chriſt*, rather than till the day of their 'death (probably) becauſe he was confident 'not only for the *Philippians*, but for all the

'Chil-

'Children of God till the coming of Chriſt.

'Being another time foiled with the ſame 'corruption, and my heart ſinking in a deſpon-'dent frame, I was much revived from *Jam.* '4. 5. 6. *He giveth more grace.* Where I ſaw 'that even our ſtrongeſt ſins, ſuch as our cor-'rupt natures are moſt prone to, and are deeply 'rooted in our hearts and Spirits, are conque-'rable by Gods grace.

'Being troubled that I had ſinned againſt 'God under his Correcting hand, and having 'thereby loſt my former Comfort which God 'had ſpoken to my Soul after my former back-'ſlidings, I ſighed over the great Treachery and 'unſtedfaſtneſs of my heart, and caſting about 'in my thoughts where I ſhould find a ſutable 'word to fix on, God brought to my remem-'brance. *Iſa.* 48. 8, 9. *I knew that thou 'wouldeſt deal very Treacherouſly——for my 'Names ſake will I defer my Anger.* While I 'was muſing and pondering hereon and had 'new hope put into me, the Lord let in further 'Comfort and encouragement from. *verſ.* 10, '11. which is rendred by *Piſcat. Behold I 'will refine thee, and I will make thee a choice 'one in the furnace of affliction: for mine own 'ſake, even for mine own ſake will I do it.* 'Which gave me abundant refreſhment, and 'did marvellouſly ſtrengthen my hope in God. 'This was given me in when I had ſet apart 'ſome time to humble my Soul.

'*Apr.* 5. 1665. I ſet apart that day for

'Fasting and Prayer on behalf of my Daughter 'Elianor, that had been so long sick, and in 'the Evening had my Faith revived from *Isa.* '44. 3. *I will pour my Spirit upon thy seed.*

'*Apr.* 7. I began the day with discourse 'with some Friends, before I had been at my 'private Communion with God, I met with a 'gentle Rebuke from the Providence of God 'in my Family Affairs, and my heart was slat 'in Family duty, and straitned in private. I 'took this as an *Item* to begin with God, before 'I converse with men. In the Evening God 'came in graciously to me in my Family Exer-'cise.

'*Apr.* 9. Lords day, I was much discom-'posed in my Spirit in the Morning, by reason 'of a foil sin had given me the Evening before. 'Satan would have beat me off from Preaching 'in my Family, but I performed my Morning 'exercise, and continued dejected till the 'Evening, and then in Family Prayer God 'graciously revived me with that promise. *Hos.* '11. 10. *They shall walk after the Lord,* in 'Connexion with *vers.* 7. *my people are bent to* 'backsliding, *though they called them to the most* 'high, *none at all would exalt him.* Where two 'things were a great relief to my Faith. 1. God 'promiseth they should walk after him, not-'withstanding their habitual proness to back-'slide from God. 2. Notwithstanding their 'refusing to exalt the Lord, though called to 'it. Yet within a little time I was again foiled

'by

'by my corruption, which made me see what 'a poor creature I was, it left of God to my 'self.

'*May.* 8. At eleven of the Clock at night 'my daughter *Elianor* died after a long Sick- 'ness. God gave me several opportunities of 'recommending her Soul to him in prayer, at 'some whereof my heart was much affected and 'my faith, and hope acted on God, for the 'eternal welfare of her Soul, which made her 'departure easie to me. My grounds were, '*Gen.* 17. *I will establish my Covenant between* 'me and thee, and thy seed after thee for an 'everlasting Covenant, to be a God to thee, and 'thy seed after thee. I considered that this Co- 'venant is to give life, *Mal.* 2. 5. And where- 'as the thoughts of the Childs Original, and 'actual Sins, as frowardness, *&c.* might make 'me fearful of its estate. It was brought to 'my mind, that the Covenant is to give par- 'don of sin, *Heb.* 8. 10, 12. And whereas 'faith and regeneration are necessary to Salva- 'tion, I considered further that the Covenant 'is to give all things necessary, to Salvation, '2 *Sam.* 23. 5. *this is all my Salvation.* Be- 'sides the Consideration of the Covenant, God 'gave me other encouragements, to hope in 'reference to my Child, as from *Math.* 19. 14. '*Suffer little Children to come unto me*, and 'from observing how prevalent, faith and 'Prayer is with God for the remission of sins, and 'salvation of others as well as our own souls,

Math.

'*Math.* 9. 2. *Jesus seeing* their *faith*, *said* 'Son be of good cheer, thy sins be forgiven thee. 'So 1 *Joh.* 5. 16. *If a man see his Brother sin* 'a sin which is not unto death, he shall ask of 'God, and he shall give him life. Now I Con-'sidered that though my child had sins incident 'to Childhood, yet it had not sinned the sin 'unto death, and therefore I concluded that if 'I asked of God he would give it life, *Jam.* 5. '15. *The Prayer of faith shall save the sick,* 'and if he hath commited sins they shall be for-'given him. *Math.* 15. 22, 28. The wo-'man of *Canaan*'s faith and Prayer availed 'with Christ for the Casting the Devil out of 'her daughter: Now God helping me to act 'faith, for my child upon the account of his 'covenant, and stiring me by his Spirit often 'to pray for my Child, I was thereby encourag-'ed to hope for its Salvation.

'When my Child died, the same day the 'small Pox began to appear upon my Sister, I 'knew not what breaches God might be about 'to make in my family; but as I was hearing 'the word, the Ministers, treating on Gods in-'tention to glorifie himself by all afflictions 'that he laid upon his people, from that Scrip-'ture, *Isa.* 5. 15, 16. this word Satisfied me, 'that whatever judgments, God should bring 'upon me or my family, he would exalt and 'glorifie his own Name by them; hereup-'on I submitted and resigned up my self to God, 'to do with me and mine what he pleased.

'Yet

'Yet I was then under the ſenſe of ſin, which 'weakned my faith and made me fearful, I 'ſhould not bear up chearfully if I ſhould be 'viſited, while under the ſenſe of guilt. But 'I was much encouraged in meditation from '*Mic.* 7. 8, 9. *When I ſit in darkneſs the Lord 'will be a light unto me.* This faith they held, 'when their affliction was attended with the 'ſenſe of ſin, for it followeth. *I will bear the 'indignation of the Lord, becauſe I have ſinned a-'gainſt him.* I was alſo much encouraged by 'viewing the promiſes that I had collected to 'comfort my ſelf with, when I was in danger of 'contagious diſeaſes. Eſpecially thoſe two. *viz.*, '*Pſ.* 41. 12. *As for me, thou ſetteſt me before 'thy face for ever*, and this was when under 'an evil diſeaſe, *v.* 8, which was the fruit of 'his ſin. *ver.* 4. and *Pſ.* 38. 5, 7. *My wounds 'ſtink and are corrupt — my loyns are filled 'with a loathſome diſeaſe, &c.* though in this 'viſitation he was afflicted with the ſenſe of ſin, 'and of Gods diſpleaſure, *v.* 1, 2, 3, 4. and 'was deprived of the Comfortable Society of 'his relations, and friends, *v.* 11. yet he kept 'up his hope in God, *v.* 15. In a little time af-'ter I had the ſenſe of guilt taken off, while I 'was ſtudying my Sermon, to remove the fears 'of Death.

'*Jun.* 12. As I was reading, *Act.* 6. in my 'Evening courſe by my ſelf, I obſerved by 'comparing, *ver.* 4. 7. that upon the Apoſtles 'giving themſelves Continually to prayer, and

'to

'to the ministry of the word, the number of 'the disciples, encreased greatly in *Jerusalem*, 'and a great company of the Priests were obedi- 'ent to the faith. I was instructed and affected 'with it, and saw it was necessary, I should 'pray much as well as Preach much, if I would 'convert many Souls, and that upon giving 'my self to prayer, and to the ministry of the 'word, I was in the most likely way, to con- 'vert many Souls to Christ. The Priests were 'the chiefest oppossers of the Gospel. *Act.* 4. 1,2. 'the chiefest persecuters of Christ, *Math.* 16. 21. 'and 20, 18. the most active in putting Christ 'to death, *Mar.* 15. 10, 11. *Luk.* 19. 47. 'the multitude that came to apprehend Christ, 'were sent by the Priests, *Joh.* 18. 3. the 'false witnesses were suborned by the Priests '*Math* 26. 59. yet by the power of prayer, 'and the word these Priests were brought in, 'by great numbers to the faith of Christ, and 'the obedience of the Gosple.

'*Jun.* 25. about three of the Clock in the 'morning being Lords day my Wife was de- 'livered of a Daughter, and that morning the 'Lord sent a very plentiful rain. The Tuesday 'before, we kept a day of humiliation for my 'Wifes safe delivery, and to seek the Lord for 'rain, and the Lord gave a gracious answer to 'the prayers of that day, both at one time.

'*Jul.* 31. I saw the plague of my heart break- 'ing out. I argued against my corruption, 'yet it overcame me, and led me captive, it

'wounded

'wounded me that I ſhould ſtill ſin againſt God,
'even while under his Correcting hand. My
'faith was revived by that Scripture, *Iſa.* 57.
'17, 18. I *Smote him, he went on frowardly*
'*in the way of his own heart, I have ſeen his*
'*ways, and will heal him.* I was much en-
'couraged from that word, I *will heal him*,
'which imports the Subduing, as well as the
'pardoning of ſin.

'*Aug.* 2. I was encouraged to write ſome-
'thing that might be uſeful for my generation,
'from, *Jer.* 36. 1, 2, 3, 4, 5. Two things eſ-
'pecially from that Scripture, did put me for-
'ward to this. 1. writing of the word of God,
'is a means to Convert ſouls, and to lead them
'to repentance. 2. this Command for writing
'was given when *Jeremiah* was ſhut up, and
'could not preach as uſually, and ſuch was my
'caſe, *viz.* I was debarred from publick preach-
'ing, hereupon I apprehended, God called me
'to write.

'*Sept.* 6. Being faſt day, As I came from
'Church I received a letter from, *Mr. J.*
'which acquainted me that my Son *Samuel*
'was very ill. that day I ſpent ſomewhat un-
'profitably, I was not affected as I ought with
'publick judgments, and the miſery of others,
'and therefore it was juſt with God to bring af-
'fliction into my family, the next day my
'Wife and, I went over to ſee our Child, and after
'we had been with it about five or ſix hours it
'died very ſuddenly. I was troubled that I

'did

'did not pray with it before it died, which was 'occasioned by being in anothers family, and 'my not apprehending death to be near.

'This stroak coming soon after my removal 'from *Colchester*, I communed with my heart, 'whether I had sinned in removing from that 'place, and my conscience did not at that time 'charge me with sin, in removing my habitati-'on: I was Comforted in calling to mind Gods 'dealing with *Jacob*, who met with many af-'flictions in those removes, which he made at 'the command of God, He was pursued by his 'Uncle, put into great fear by his Brother, 'loseth *Deborah* his Mothers nurse, and *Ra-'chel* his beloved Wife, His Sons *Reuben*, *Simeon* 'and *Levi*, fell into foul sins, *&c.* Hence I saw 'that God trieth his dear Servants with sudden 'and sore afflictions in those places to which 'they have removed at the call of God.

'*Sept.* 24. I enjoyed the opportunity of the 'Lords Supper, I found God gracious to me in 'preparation: In the morning when I awaked, 'God brought to my remembrance, *Jer.* 2. '32. *Can a maid forget her Ornaments, or a 'Bride her attire*? I considered I was to meet and 'Sup with my Bridegroom the Lord Jesus, and 'then considered what *Ornaments* and *attire* 'would best please him, that I might put them 'on, and these were presented to my thoughts, 'some as I lay in bed, and some afterwards, as 'lovely and desirable in the sight of Christ 'which I determined to put on 1*st*, A meek

'and

'and quiet Spirit, 1 *Pet.* 3. 4. 2*ly*, Faith,
'*Cant.* 4. 9. *Thou haſh raviſhed my heart my*
'*Siſter, my ſpouſe, with one of thine Eyes*
'Faith hath the office of an Eye in the Soul
'*Joh.* 6. 40. *Every one that ſeeth and believeth*
'*Looking unto Jeſus*, *Heb* 12. 2. 3*ly* Love,
'*Cant.* 4. 10. *How fair is thy Love, my Siſter,*
'&c. 4*ly* Humility, *Math.* 11. 29. *Learn*
'*of me for I am lowly in heart.* 5*ly*, Self-
'denial and forſaking of every thing, that
'cometh in Competition with Chriſt. *Pſ.* 45
'10, 11. *Hearken O Daughter, and conſider —*
'*forget thine own people, and thy Fathers Houſe;*
'*So ſhall the King greatly deſire thy beauty.*
'6*ly*, An obediential frame of heart, *Math.*
'10. 20, 21. *All theſe have I obſerved from*
'*my youth: Jeſus beholding him Loved him.*
'7*ly*, An heart reſolved to hold and main-
'tain frequent converſe and communion with
'him. *Cant.* 2. 14. *Let me ſee thy countenance,*
'*let me hear thy voice, for ſweet is thy voice,*
'*and thy Countenance is Comely.* 8*ly*, Up-
'rightneſs, *Prov.* 11. 20. 9*ly*, An holy
'fear of God and hope in his mercy. *Pſ.* 147.
'11. 10*ly*, fruitfulneſs. *Cant.* 4. 16 —
'5. 1.

'But though God graciouſly aſſiſted me in
'preparation, yet in the time of receiving, my
'heart was flat and dead. As ſoon as the Sacra-
'ment was ended, I retired to my Chamber to
'to pray, and as I was praying, that Scripture
'was brought to my remembrance, *Rom.* 3. 3,

'4.

'4. *Shall their unbelief make the Faith of God of* 'none effect? *God forbid.* I argued thence 'that the sins of my holy things, my deadness and 'want of holy and due affections, in time of re-'ceiving should not make void what God had 'promised, in and by this ordinance, but that 'the Cup was to me the Communion of the 'blood of Christ, and the New Testament in 'his blood; and the Bred the Communion of the 'body of Christ. This did strengthen my 'faith, to depend upon God for the benefits 'signified, and sealed by that Ordinance, not-'withstanding the indisposition of my heart in 'the time of receiving.

'*Sept.* 29. As I was musing on that rich pro-'mise made to *Abraham*, *Gen.* 15. 1. *Fear* 'not Abraham, *I am thy shield and thy exceeding* 'great reward. Which is sufficient to bear up 'the Soul under the fear and danger of any 'Evil, and against the loss and want of any 'good things, I considered what warrant I had 'to apply that promise, and presently that 'Scripture was hinted to me, *Gal.* 3. 9. *They* 'which be of faith are blessed with faithful Abra-'ham. I was strengthened, and Comforted by it.

'Twice in this weak I observed that Setting 'upon worldly business, (which called hastily 'upon me) before I had been at closet prayer, 'and performed my usual meditations on the 'Covenant and promises of God, my heart 'grew out of frame, and unsavory, and I was 'Successless on both days.

'Oct.

'*Oct.* 1. Sabbath day, At my Entrance on
'my morning meditation on Gods Covenant,
'I had a great combate in my Spirit, about my
'laying claim to God as my God, having been
'lately foiled by my ſins, but God helped me, and
'ſhewed me out of his word that, I might and
'ought to keep my hold of God as my God, Not-
'withſtanding my often backſlidings from him,
'*Jer.* 3. 1, 5, 7, 8. yet *v.* 19. ſaith God, *Thou*
'*ſhalt call me, my Father Hoſ.* 2. 5. with 16.
'The ſame evening conſidering how often
'and greatly I had ſinned, and yet had been for-
'given, I pondered on that Scripture. *Luke* 7, 47.
'and ſaw that I had cauſe to love the Lord much
'becauſe I had much forgiven, and Conſidering
'how I ſhould ſhew my Love to God, and that
'much, theſe Scriptures were hinted to me, *Pſ.*
'40. 16. *Let ſuch as love thy name ſay Continu-*
'*ally, let the Lord be Magnified, Pſ.* 97. 10. *Ye that*
'*Love the Lord hate evil. Joh.* 14. 10. *If ye Love*
'*me keep my Commandments, Joh.* 21. 15. Simon
'*loveſt thou me? feed my ſheep, feed my Lambs,*
'Lord help me thus to ſhew much love to thee.
'*Oct.* 8. Having been overtaken with the
'ſin which eaſily beſets me, and hath often foil-
'ed me, My Spirit fell, and my faith flagg'd,
'and I could not look upon God with any bold-
'neſs, was indiſpoſed to prayer. Yet in time
'of prayer God magnified his free grace to me,
'and revived my Souls with that word, 1 *Joh.*
'2. 1, 2. If any man ſin we have an Advocate
'*&c.* After I had ended my Supplications I

I ponder-

'pondered on that Scripture, and was comfort-
'ed against the sense of my sin, by the Advo-
'cateship of Jesus Christ, who pleadeth his
'propitiatory Sacrifice, as a Satisfaction to his
'Fathers justice for the sins of believers, as oft
'as they fall into them, and querying with my
'self whether he would be an Advocate to me
'to plead for me: I was satisfied from that word,
'*Joh.* 6. 37. *him that cometh to me I will in*
'*no wise cast out.* I was also further encouraged
'from, *Heb.* 7. 25. I considered that the In-
'tercession of Christ, answered all charges and
'accusations that could be brought against
'those for whom he interceded, *Rom.* 8. 33.
'34. and that the Intercession of Christ kept
'us so firmly in the love of God, that nothing
'could be able to separate us from it, *Rom.* 8. 34.
'35, 38, 39. I considered further that the
'persons for whom he interceded were such as
'came to God by him, and that he interceded
'for them at all times, when they are fallen as
'well as when they stand, when they are dead,
'as well as when in a lively frame, for He ever
'liveth to make intercession. After these me-
'ditations. my Spirit revived and notwith-
'standing I was before bowed down under the
'sense of guilt, I went with boldness to God,
'leaning upon the merits and Intercession of
'Jesus Christ.

'*Oct.* 13. My Spirit being bowed down
'with the sense of guilt, because I was foiled
'by a Sin against which I had prayed many years,

'I

'I was revived in reading in my course 2 *Cor.* '12.7, 8, 9. Whence I observed, 1*st*. God se-'eth it needful for some of his Servants, to meet 'with buffeting. 2*ly*. When God lets loose 'any corruption, a thorn in the flesh, or a 'temptation, a messenger of Satan to buffet 'us, It is to keep us humble, and from being ex-'alted. 3*ly*. God suffers his faithful Servants some-'times to pray long against corruption or 'temptation, and yet cannot get it removed. '4*ly*. Though my strength was not sufficient to 'resist and overcome my sins, yet Gods grace was 'sufficient: *Paul* was insufficient to any good of 'himself as I am 2 *Cor*. 3.5. He had a body of sin 'and death as well as I, *Rom*. 7. 23. 24. and Sa-'tan assaulted him here as well as me, and there-'fore if Gods grace was sufficient for *Paul*, 'why not for me also? what God spake to '*Paul*, I applied as spoken to me, according 'to, *Math*. 22. 31, 32. Christ saith, what was 'spoken by God to *Moses* was spoken to them, 'though many hundered years after *Moses*.

'*Dec*. 10. I had about a month before made, 'though not a formal explicit vow, yet a kind of 'mental implicit vow, which I broke, and being 'under the sense of guilt, was revived by read-'ing a passage concerning *David* in *Mr. Harris* 'his works. *p*. 490.

"Who would ever have thought, that so "many afflictions as *David* had Suffered, so "many mercies as he had received, so many "vows as he had made, so many pieces of Holy

" Scripture as he had proved, *&c.* ſhould not " have made him an whole man? Who would " have dreamed that after all this ſo many dregs " of adultery, of treachery, of murder, ſhould " have been left remaining in him, Yet when " *David* remitted his watch over his own " heart, how foully did he fall?

' I was alſo much comforted againſt the ſenſe ' of my ſin from, *Iſa.* 54. 9. *This is as the wa-* ' *ters of* Noah *unto me; for as I have ſworn that* ' *the waters of* Noah *ſhould no more go over the* ' *earth, So have I ſworn that I would not be* ' *wroth with thee, nor rebuke thee.* I looked ' upon my ſelf as entitled to this promiſe by ver- ' tue of what is ſaid *v.* 17. *This is the heritage* ' *of the Servants of the Lord.* I conſidered fur- ' ther that the Covenant which God made with ' *Noah*, and was confirmed with an Oath, was ' made with a *Non obſtante multiplici peccato* ' *hominis*, with a promiſe it ſhould ſtand valid ' notwithſtanding the imaginations of the heart ' of man are evil from his youth, *Gen.* 8. ' 21. I conſidered further that notwithſtanding ' the Covenant with *Noah*, there might be ' immoderate rains which might prove a great ' affliction, though there ſhould not be a Uni- ' verſal deluge. So notwithſtanding this Oath ' of God, and his Covenant with me I might ' meet with temporary afflictions, but I ſhould ' by vertue of the Covenant be delivered from ' eternal wrath. Bleſſed be God, This Scrip- ' ture did much revive and comfort my Soul.

' Not-

'Notwithſtanding all this goodneſs of God I 'found my heart ſtill manifeſting its in-bred 'corruption, and I was foiled again by my ſin, 'which did much caſt me down, and being to 'draw nigh to God at the Lords Table, I was 'much diſcouraged; but before the Sabbath 'came I was in Prayer revived with *Iſa.* 53. 5, '6. and in conference by *Mat.* 11. 28. I 'found I was in a labouring condition, and 'ſuch Chriſt invited, and alſo from *Pſal.* 65. '3, 4. *David* when he found iniquity pre-'vailing, did yet conclude that upon his ap-'proaching to God in his Ordinances, he ſhould 'be ſatisfied.

'In reading *Luke* 8. 27. 30. I was encou-'raged to hope that the Lord Jeſus would diſ-'poſſeſs, and caſt out my ſins out of my Soul, 'though they were many and had poſſeſſed me 'a long time. For it is as eaſie for Chriſt to caſt 'a ſin, as to caſt a Devil out.

'*Mar.* 25. 1666. Being Lords day, and 'the firſt day the *Oxford Act* for removing of '*Non-Conformiſts* from the places where they 'had been Miniſters, and from Corporations, 'took place. In the morning as I lay in my 'Bed, pondering on this Providence, theſe 'Scriptures came to mind. *Heb.* 13. 14. *Here 'have we no continuing City, but we ſeek one 'to come.* Whence I was inſtructed that the 'mind of God in this unſetling Providence as 'to my abode here, was to ſtir me up to ſeek 'more induſtriouſly after the Kingdom of

'Heaven. *Jer.* 48. 11. *Moab hath been a* 'ease, *and he hath setled on his lees, and hath* 'not been emptied from vessel to vessel, neither 'hath gone into Captivity, therefore his taste re- 'mained in him, and his scent is not changed. 'I learned hence that the design of God in this 'Providence was to take me off from Carnal 'ease and security, and setling upon the lees of 'any sinful course, and to purge away that 'tang, and scent of sin which yet remaineth in 'me. *Psal.* 55. 19. *Because they have no changes* 'therefore they fear not God. Whence I saw 'that this change was to promote a greater awe, 'and dread of God upon my Soul. The Lord 'grant that this Providence may have these 'effects upon me.

'*Apr.* 8. The Lord warned me to take heed 'how I presumed to sin against him upon the 'account of any mercies and favours he had 'bestowed upon me, or upon the account of 'any gifts or graces given me from 2 *Pet.* 2. 4. 'If God spared not the Angels that sinned, but 'cast them down to hell——The Angels had 'been partakers of great goodness, God had 'done great things for them, placed them in 'Heaven, yet when they sinned he did not 'spare them, but cast them down to Hell. O 'my Soul, be not high minded, do not pre- 'sume to sin against God, but fear to offend 'him.

'*Apr.* 15. Corruption having prevailed I 'was indisposed to pray, and could not medi- 'tate,

'tate. After I had been praying a ſecond time 'though with much flatneſs and diſtraction, 'God graciouſly revived my Soul with *Rom.* 7. '23. 25. and 8. 1.

'*Apr.* 21. In the like caſe God revived me 'with *Iſa.* 43. 24, 25.

'*May.* 2. In the like caſe I was encouraged 'from 1 *Sam.* 12. 20. 22. and from *Jer.* 31. 37.

'Soon after I renewed my Covenant with 'God; yet quickly found my Treacherous 'heart departing from God, and revolting and 'relapſing to ſin. Yet ſtill God Comforted me 'with his Word. *Jer.* 31. 31, 32, 33, 34. and '*Rom.* 14. 4. *He ſhall be holden up, for God is* '*able to make him ſtand.* It is ſpoken of him 'that is weak in the Faith. *v.* 1. and encou-'raged me to hope for the acceptation of my 'Perſon and Services from *Iſa.* 56. 6, 7.

'*Nov.* 23. Being a day of private humi-'liation for my unprofitableneſs under my af-'flictions, ſighing under my incorrigibleneſs, 'God minded me of *Jer.* 31. 18. 20. which much 'refreſhed me and ſtrengthened my Faith. Bleſ-'ſed be God.

'*Jan.* 1. Having ſome days before felt 'much of the ſinfulneſs, and filthineſs of my 'own heart, ſin not only ariſing but leading 'me Captive, I was afraid that becauſe of my 'ſinfulneſs, God being moſt holy would caſt me 'out of his favour. But the Lord inſtructed 'me from *Pſal.* 89. 30, 31, 32, 33, 34, 35. 'that his holineſs ſhould not deter me from ex-

'pecting the accompliſhment of his promiſes, 'but rather encourage me to hope. For God 'hath ſworn by his Holineſs, that he would not 'take away his Loving-kindneſs, nor break 'his Covenant, *&c.* notwithſtanding he 'found ſin.

'*Jan.* 7. It was a ſutable word to my ſtate, 'and that which afforded me ſome ſupport, 'which I met with in my courſe of private 'reading. *Pſ.* 19. 13. *Keep back thy ſervant 'from preſumptuous ſins, let them not have do-'minion over me.* Where I conſidered. 1. 'That *David* found in his heart a proneſs to 'preſumptuous ſins, which made him cry out, '*Keep back thy ſervant*, &c. 2. He was not 'without fear or danger, leſt preſumptuous 'ſins ſhould get the dominion over him, for he 'Prays, *Let them not have dominion.* 3. When 'he found it thus with himſelf, he calls himſelf 'Gods Servant. *Keep back thy ſervant*—This 'word coming when my heart had been upon 'the borders of a preſumptuous ſin, did much 'affect me.

'*Febr.* 6. Being a day of Humiliation, I 'was much indiſpoſed to the duties of the day, 'I found my heart unfit to Pray in private, and 'to perform Family exerciſe. The ſenſe of 'guilt had clouded and bowed down my Soul. 'In the Evening God revived my Soul with '*Iſa.* 64. 6, 7, 8. They complained they 'were all as an unclean thing, their righteouſ-neſs as filthy rags, there was a flagging of the

'Spirit of prayer, and this in a time of great 'Judgments, as *v.* 10, 11. Yet they ſay, *But 'now thou O Lord art our Father.* This ſuited 'my condition, and encouraged me to believe 'my relation to God, and his to me as my Fa-'ther, though I found my ſelf under the fore-'ſaid Diſtempers.

'I was alſo ſupported againſt my ſins with '1 *Joh.* 2. 24. *Let that abide in you which you 'have heard from the beginning; if that which 'you have heard from the beginning ſhall remain 'in you, ye ſhall continue in the Father and the 'Son.* By which I was encouraged to hold faſt 'what Inſtructions, Comforts and Supports I had 'formerly received from God. That which 'ye have heard, *viz.* from the teachings of the 'Spirit. *Joh.* 6. 45. from the beginning, *viz.* 'from the time they began to believe in Chriſt, '*Heb.* 3. 14.

'*Nov.* 28. 1669. Being *Saturday*, I was viſit-'ed with a Feaver. When I was under the Viſita-'tion I looked over my Evidences for Heaven, '& had comfortable hopes of my Salvation from 'ſeveral promiſes, whereby the fear of Death was 'removed. My Life was in hazard, many Prayers 'were put up for me: God directed to the timely 'uſe of proper means, and gave his bleſſing, and 'reſtored me to my work on the fourth Lords 'day, as a return to Prayers. In my ſickneſs 'before the danger was probably paſt, in the 'night ſeaſon I had very clear and awful appre-'henſions of the Majeſty of God, as though I

'had

'had heard God ſpeaking to me out of *Iſa.* 57. '15. I who am the high and lofty one that 'inhabit Eternity, *&c.* and then methought it 'was ſaid to me, *Surgite Miniſtri & ſervi, 'prædicate Evangelium ad Converſionem pec-'catorum.* Ariſe ye Miniſters and Servants of 'God, and Preach the Goſpel for the Conver-'ſion of ſinners. And afterwards it was ſaid to 'me, *You ſhall not die, but live and declare the 'works of the Lord. Fear thou not, thou haſt 'born witneſs to my Name in this place; thou 'ſhalt bear witneſs alſo to my Name, where I 'ſhall call thee.* To which my Soul bowed 'down, and I replied, Lord, I am willing to 'follow thee, if thou ſhalt ſatisfie me that thou 'calleſt me. I could not certainly tell, whe-'ther I was awake or ſleeping, or ſlumbring; 'but the matter being ſo affecting, coherent, 'and coming with ſome power, I laid it up in 'my heart, not knowing but it might be uſe-'ful to me.

'*Jan.* 30. 1671. My Treatiſe of Family 'Inſtruction being finiſhed and Publiſhed, I 'reſolved after ſeveral times ſeeking God, and 'Conſulting with my own Soul, to ſet upon 'compoſing a Treatiſe of glorifying God. The 'grounds or reaſons inducing me hereunto 'were,

'1. The Command given to all perſons in 'all Nations to declare the glory of God, 1 'Chron. 16. 23, 24. I ſaw here I might law-'fully, yea it was my duty, to do what I could

'to

'to ſet forth the glory of God: And ſeeing I 'was taken off from my publick Preaching, 'I might do it more beneficially by Writing and 'Printing.

'2. My Spirit hath been for ſeveral years 'put upon, and ſtirred up to write on this Sub-'ject. I made a little beginning in the year '1664. but laid it aſide, and in times of ſick-'neſs I have found a lothneſs to die till that 'work were done, and have met with many 'croſs Providences as if ſent with a tacit reproof 'for neglecting this work. Now the ſtirring 'up the Spirit to a good work is of God, and 'part of Gods call to the work. *Exod.* 36. 2. '*Ezr.* 1. 5. *Hagg.* 1. 14.

'3. I was under many Engagements to 'glorifie God, as 1*ſt*. The many and great 'mercies I have received for my Soul, by the 'Teachings and Conſolations of his Spirit, and 'many outward mercies above my other Re-'lations, which are engagements to glorifie 'God. *Pſ.* 86. 12, 13. 2*ly*, The eminent 'deliverances I have had from ſickneſs, the 'Peſtilence and other troubles. *Pſal.* 50. 15. '3*ly*, The wonderful preſervation I have had 'from mine Enemies, notwithſtanding all the 'hazards I have run of falling into their hands, 'by Preaching the Goſpel at home and abroad, 'which ſhould engage me to extol and glorifie 'God. *Pſal.* 30. 1.

'4. I did hope for benefit to my own Soul, 'both by being further enlightened into the

'know-

'knowledge, and excited to the practice of 'glorifying God, while I was ſtudying to in-'ſtruct and excite others thereto.

'*July* 17. 1672. God having opened a door 'for the free exerciſe of my Miniſtry by his 'Majeſties moſt Gracious Declaration, I was 'deſired both at *Ipſwich* and *Colcheſter* to Mi-'niſter to them. I had diſcouragements as 'from the uncertainty of the times, not know-'ing whether this liberty would continue, or 'a time of trouble and perſecution ariſe, the 'differences and animoſities that are among Pro-'feſſors, and the enmity that is on the part of 'the Adverſaries. I conſidered of it and had 'encouragement from the Word thereto, as 1 'Pet. 5. 2. 4. with *verſ.* 7. as alſo from *Joſh.* '1. 9. *Joſhua* had difficult work before him, 'potent Enemies that dwelt in fenced Cities, 'the people with whom he had to do, had ſo 'exaſperated *Moſes* his Spirit by their frequent 'murmurings, that once he cried out to God to 'be killed out of hand, that he might not ſee 'his own wretchedneſs, *Numb.* 11. 15. another 'time he ſpake ſo unadviſedly with his lips that 'he angred God, and was ſhut out of *Canaan.* '*Joſhua* might well fear when he was to enter 'on this work. Therefore God ſpeaks four 'times to him to encourage him. Be ſtrong; 'be of good courage, *&c.* and gives him two 'Arguments to encourage him. 1*ſt.* His Call, 'Have not I Commanded thee? 2*ly.* A pro-'miſe of his Preſence, as his God. Whence

'I

'I *Obſ.* 1. God will be with his people in all 'places whitherſoever they go. 2. The pro-'miſe of Gods preſence may take off all fears, 'ariſing either from the temper of the people 'with whom we ſhall have to do, or the diffi-'culty of our work, or ſtrength of Adverſa-'ries.

'*Jan.* 1. 1673. I awaked about four of the 'Clock in the morning, and had many ſweet 'meditations in my Bed for the ſpace of about 'two hours. I then reſolved with my ſelf to 'engage my heart afreſh, and to renew my Co-'venant with the Lord the beginning of this 'New year, to be the Lords Servant, to ſerve 'the Lord and his Son Jeſus Chriſt all the re-'mainder of the days I have to live in this world, 'in ſuch ſervice as he ſhould ſee meet to employ 'me.

'The encouragements and inducements that 'were brought to my mind, and drew out my 'heart willingly and cheerfully to give up my 'ſelf to the Lord, to ſerve him and his Son Jeſus 'Chriſt were theſe,

'1. His promiſe of affording his Preſence, 'and Aſſiſtance to ſuch as are his Servants, and 'to be their God. *Iſa.* 41. 8, 9, 10.

'2. The great and precious promiſes made 'to his Servants. *Iſa.* 54. *per totum.* Which 'concludeth thus *v.* 17. *This is the heritage of 'the ſervants of the Lord.*

'3. We glorifie God when we ſerve him. '*Iſa.* 49. 3. *Thou art my Servant O* Iſrael *in 'whom I will be glorified.* '4.

'4. God hath done great things for me, 'both for my outward and inward man, and the 'only thing that he requires of me is to serve 'him in truth and sincerity. 1 *Sam.* 12. 24.

'5. All Christs Servants shall assuredly be 'with him where he is, and shall be honoured of 'the Father. *Joh.* 12. 26. and shall enter into 'the joy of their Lord. *Mat.* 25. 21.

'*May* 19. 1676. Reading *Levit.* 22. 3. '*Whosoever of the Priests in their generations,* '*went unto the holy things, which the Children* '*of Israel did hallow unto the Lord, having his* '*uncleanness upon him, that Soul should be cut off* '*from the presence of the Lord,* And the ensuing 'Sabbath being Sacrament day, I considered 'with my self, 1*st.* That greater Reverence is 'due to the Lords Supper, than to the holy 'things under the Law. 2*ly.* Moral uncleanness is greater than Ceremonial. 3*ly.* Therefore I considered how I might go to this Ordinance, and Administer it to others without 'having my uncleanness upon me, that is, how 'I might be purged from my uncleanness. To 'that end I determined,

'1. Humbly to acknowledge, confess, and 'bewail the uncleanness of my heart, lips, and 'life before the Lord. *Isa.* 6. 5, 6, 7, 8, 9. 'When the Prophet bemoaned his uncleanness, 'the Lord purged it away, and sent him to do 'his Office.

'2. To go to the fountain set open for sin 'and for uncleanness. *Zech.* 13. 1. that is, to

'act

'act my faith on the blood of Chriſt which 'cleanſeth from all ſin. 1 *Joh.* 1. 7.

'3. To reſt upon God by faith for fulfilling 'his Covenant, wherein he hath promiſed to 'cleanſe me from all my filthineſs, and to ſave 'me from all my uncleanneſs, *Ezek.* 36. 25, '29. *Act.* 15. 9.

'4. To plead earneſtly with God to take a-'way all iniquities, *Hoſ.* 14. 2. and to create 'in me a clean heart, *Pſ.* 51. 10. and to ſucceed 'my prayers with endeavours to put away 'evil and uncleanneſs out of my heart and life, '*Iſa.* 1. 16. 18. 2 *Cor.* 7. 1.

Theſe are many of thoſe judicious obſervations, which this holy perſon made, and thoſe ſpiritual experiences he found and recorded for his own uſe; that he might always have at hand before him the manner and method of Gods dealing with his Soul, the workings of Corruption and grace, his lapſes and recoveries, his combates and victories over world, ſin and Satan, his perſeverance and progreſs in holineſs, the ſecret intercourſe between God and his ſoul, the withdrawings and Returns of the Holy Spirit, the faithfulneſs of Gods Covenant the truth of his word ſenſibly felt in his heart, food for his faith, encouragement to walk with God, with experimental inſtruction, how to comfort troubled Conſciences. (In which part of the miniſtry he had a peculiar excellency beyond moſt part of his Brethren. for partly by his diligent ſearching of the Holy Scripture, partly

ly by obſerving and recording the method of the Holy Ghoſt towards himſelf, and partly by diſcourſing with troubled Conſciences, (wherein as he was much exerciſed, ſo he took much delight) he was ſo acquainted with the various caſes of Conſcience, and ſo well underſtood both Caſe and cure, that it may be truly ſaid of him, The Lord God had given him the tongue of the learned, that he might know how to ſpeak a word in ſeaſon to the weary. On which account he might be ſirnamed *Barnabas* a Son of Conſolation. It was his uſual manner in preaching to foreſee and raiſe ſuch objections as troubled Souls are prone to make againſt themſelves, and to ſolve them with much clearneſs and ſatisfaction. And many applications of ſuch Souls were made to to him in private as to a Skillful, Experienced, Spiritual Phyſitian, whoſe advice God ſucceeded with his bleſſing to the encouragement of the faith and hope of many doubting Chriſtians that walked in darkneſs.) which are here publiſhed not only as Inſtances and demonſtrations of that Spirit of Light and grace, that power of Godlineſs which poſſeſſed and governed his heart and life, and fitted him to be ſuch a uſeful inſtrument for the Service of Chriſt and his Church, on which account his memory is worthily honourable, and precious to all good men: But eſpecially for the Inſtruction, direction, relief, ſupport, and encouragement of others who are following him, though at a great diſtance, in that narrow way which lead-

leadeth to that life to which he is arrived.

They who labour and are heavy laden, who are bowed down under the power and weight of their ſin, wreſtling with Corruption and temptation, exerciſed with darkneſs and doubtings, with fears and faintings; They who are called to difficult ſervice which require much labour and diligence and ſelf-denial, and may expoſe them to the hazard and danger of this evil world, may hence take Counſel and encouragement while they read the ſenſe, and workings of their own hearts in the experiences, the method and practicableneſſe of their duty in the example of this Eminent Saint.

We have hitherto ſeen ſomethings of his Conſcience of Sin and duty, his induſtry and zeal for the Service and glory of God, his combates with the fleſh and Satan, his Love to Chriſt and his Church, his Spirituality in Religion, His longings and breathings after God, His remembring God upon his bed, and meditating on him in the night watches, his wiſe improvement of the Holy Scriptures, his due fulfilling of all Relations, his Holy manner of Living to God: From whence we may rationally conclude that ſurely he gave this diligence unto the full aſſurance of hope; that he taſted the Conſolation of God, and received the earneſt of Glory; that he walked upon the top of *Piſgah* in the light of Gods countenance, and in the ſight of the Heavenly *Canaan*. Which priviledge indeed the God of peace and comfort

did not deny him. He was a man as of much grace, ſo of much peace; an inſtance of that word, *Pſ.* 119. 165. *Great peace have they that love thy Law.* He received the ſpirit which is of God, and knew the things that were freely given to him of God and rejoyced therein, 1 *Cor.* 2. 12.

As to his Converſion(which to ſome that have lived long in ignorance, ſecurity, ſenſuality, prophaneſs, and forgetfulneſs of God, is very Senſible) He being from tender years reſtrained and well inclined, It was not ſo remarkable to him. The moſt diſcernible part thereof was when he was a young Scollar in *Cambridge.* Nor did he then experience very notable workings of the Spirit of bondage. Which occaſioned ſome trouble to his mind, and he feared his humiliation was not deep enough; but he received full ſatisfaction from a paſſage in a ſermon which he heard preached by that Worthy and Excellent Servant of Jeſus Chriſt Mr. *Richard Vines*, then Maſter of *Pembrooke Hall.*

He hath ſometimes ſaid to his Friend that he was not much acquainted with thoſe raviſhing joys which ſome have felt, but yet had that comfort and joy in the Holy Ghoſt, which gave him ſatisfaction.

His method and manner was to derive his aſſurance and comfort from the written word. Of the truth whereof he would ſay he had ſuch a full perſuaſion, as being the ſure word of God, that he did more firmly believe it, than if an Angel

Angel ſhould ſpeak to him from Heaven, according to, 2 *Pet.* 1. 17, 18, 19, 20, 21. He could not ſatisfie himſelf with the expectation, or apprehenſion of the immediate, ſole teſtimony of the Spirit, without the word. But would compare himſelf with the word, frequently practiſing the duty of ſelf examination, Searching for thoſe graces, diſpoſitions and operations in his heart, which are promiſed in the word, and to which the promiſes are made. Which the Spirit of God enlightned him to diſcern, and enabled him in a way of argumentation to infer thence his intereſt in Chriſt, and the Covenant of God for his ſatisfaction and Spiritual Conſolation. And the Aſſurance which he attained in this method, and by theſe means he thus Recordeth.

His Evidences.

1. Evidences of true and Saving Faith.

'After my recovery from a Sickneſs, I ſet 'my ſelf to examin and prove my faith, to ſee 'if it were true and ſaving: Becauſe pardon of 'ſin, freedom from Condemnation eternal life 'with other great bleſſings, are promiſed to 'Beleevers: And much of our comfort in Sick-neſs, and health, in life, and death depend-

'eth on the knowledge and proof of our faith;
'and that I did believe in Christ with a true and
'Saving faith, I was satisfied thus:

'1. From those expressions of Scripture
'wherein the nature and essential acts of faith
'are set forth, as 1. Coming to Christ, *Joh.*
'6. 35. *He that cometh —— he that believeth*
'*on me.* Coming is believing. My Conscience
'bears me Witness that I am coming to
'Christ, for Christ himself and all his benefits,
'I find my Soul drawn to Christ, and upon
'all occasions looking and going to him. 2.
'Receiving, *Joh.* 1. 12. *As many as receiv-*
'*ed him —— even as many as believed on his*
'*Name.* Receiving is believing. Now through
'grace I find my heart willingly receiving, and
'thankfully accepting Jesus Christ as God offers
'him in the Gospel, even an whole Christ,
'Christ in all his offices to be to me, Prophet,
'Priest, and King. 3, Trusting, *Eph.* 1. 13.
'*In whom ye trusted —— ye believed.* Trust-
'ing is believing. This also I find, that God
'hath given me an heart to rely on Christ, for
'Righteousness, grace, and life.

'2, From the ground of my faith, which
'is the word of God. It is through my know-
'ledge and acquaintance with the word that I
'have been brought to believe in Christ, and
'through Christ in the Father that sent him.
'And I read, such as believe through the word
'are true believers, for whom Christ maketh
'intercession *Joh.* 17. 20. and who have

'ever-

'everlasting life, and shall not come into condemnation, *Joh.* 5. 24.

'3, From this property and effect of faith, 'viz. Prizing Christ, 1 *Pet.* 2. 7. *Unto* 'you that believe Christ 'tis precious. The 'Apostle speaks of the faith of Gods elect, *ch.* 1. 2. and of saving faith, *ch.* 1. 9. Now I 'find Christ is precious to me, so precious to 'my Soul, that I value and prefer him above 'the whole world. I account his blood precious, which cleanseth me from all sin. The promises exceeding great and precious which in 'him are yea and *Amen*. Christ is so precious 'to me that I am willing to suffer for him. *Phil.* 1. 29. yea I choose a suffering condition for 'Christ, before the honours, Riches, and pleasures of the world, when they cannot be enjoyed without sinning against Him. *Heb.* 11. 24, 25, 26. I am willing to take up the Cross, 'and forsake all things for him.

Evidences that I was one of Gods Servants.

'*Sept.* 30. 1666. I considered with my 'self what evidence I had that I was one of Gods 'Servants, and was satisfied from these Scriptures, *Rom.* 6. 16. *Know ye not that to whom* 'ye yield your selves Servants to obey, his Ser'vants ye are to whom ye obey, whether of sin 'unto death, or of obedience unto Righteousness. 'I find God hath given me an heart to yield my

'ſelf to Him. *Nehem.* 1. 11. *O Lord I beſeech thee, Let now thine ears be attentive to the prayer of thy Servant, and to the prayer of thy Servants that deſire to fear thy Name.* Here I ſaw that ſuch as deſire to fear God, are accounted Gods ſervants. Which through grace I do.

'Some doubtings aroſe in my heart, whether I was one of Gods Servants, becauſe it is ſaid, *Joh.* 8. 34. *Verily, Verily I ſay unto you, that whoſoever Committeth ſin is the Servant of ſin.*

For removing this doubt I conſidered,

'1. That the meaning of this Scripture is not that no man that hath ſin in his heart, or doth ſin in his life can be Gods Servant, but is a Servant of ſin, for then God ſhould have no Servants upon the face of the Earth, *Eccl.* 7. 20. *There is not a juſt man upon Earth that doth good and ſinneth not, Joh.* 1. 8. *If we ſay that we have no ſin we deceive our ſelves and the truth is not in us.*

'2. It is ſaid that the Servants of Sin are free from righteouſneſs, *Rom.* 6. 20. Now through mercy I follow after righteouſneſs, and find ſomething of it, whence I concluded, I was not the ſervant of Sin.

'3. I ſaw that *David* held this concluſion that he was one of Gods Servants though he was

'was compaſſed about with infirmities, yea, even at ſuch time as he was under a ſenſe of his 'ſinful infirmities. *Pſ.* 116. 11, 16. O Lord 'truly I am thy Servant, I am thy Servant, 'yet he had *ſaid in his haſte* (unbelievingly) '*All men are liars*, *David* after he had com-'mitted the great ſin of Numbering the people, 'againſt the Counſel and Advice of his friends, 'Confeſſed that he had ſinned greatly and done 'very fooliſhly, yet calleth himſelf a Servant of 'the Lord, 2 *Sam.* 24. 10.

'4. As I was Conſidering this thing the Lord 'brought to my remembrance, *Rom.* 7. *ult.* '*With my mind I my ſelf ſerve the Law of God,* '*but with my fleſh the Law of ſin.* This Scrip-'ture was a great ſtay and ſatisfaction to me, 'and took off that which was my chief fear. 'There is no doubt but *Paul* was the Servant 'of Chriſt, yet he ſayeth, I my ſelf with the 'fleſh ſerve the Law of Sin.

Evidences of the pardon of my ſin.

'*Aug.* 12. 1666. being under the ſenſe of ma-'ny ſins, I conſidered with my ſelf what grounds 'and evidences I had for the pardon of my ſins. 'And was ſatisfied from theſe Scriptures:

'*Acts.* 10. 43. *To him give all the prophets* 'Witneſs that through his name, whoſoever be-'lieveth in him ſhall receive remiſſion of ſins. I 'found that through grace I did believe in

'Christ, 1 *Joh.* 1. 9. *If we confess our sins he is* 'faithful and just to forgive us our sins, and to 'cleanse us from all unrighteousness. I saw here 'that Gods justice and faithfulness, stand engag-'ed to forgive their Sins, who make confession of 'them; which God had given me an heart to do.

'*Isa.* 1. 16, 17, 18, 19. These persons to 'whom this promise was made, had sinned a-'gainst great mercies. *ver.* 2. and great judg-'ments, *v.* 5. and other circumstances did ag-'gravate their sins, yet God promiseth to for-'give their Scarlet, and Crimson-sins, if they 'were willing to repent and obey the 'Lord. *If ye be willing and obedient.* And 'through grace I found I was willing to obey 'Gods voice, to cease to do evil, and to learn 'to do well.

'*Hebr.* 8. 10. 12. The promise of re-'mission of sins is part of the new Covenant, 'and I find that God hath made this Covenant 'with me. from *Isa.* 55. 3. where the condi-'tion of the Covenant is coming unto Christ, 'to which God hath enabled me.

'*Dec.* 30. Having left the prevalency of 'sin, and found sin not only Warring against 'but leading me Captive, which made me 'question my pardon, I was enabled to rest up-'on God for forgiveness of my sin from,

'*Ps.* 65. 3. *Iniquities prevail against me,* 'As for our transgressions thou shalt purge them 'away. By purging is meant. 1. pardon-'ing, *Heb.* 1. 3. *Ps.* 51. 7. 2. Subdu-

'ing and Deſtroying ſin, *Iſa.* 27. 9. 2 *Tim.* 2.
'21. So that *David* when he felt ſin prevail-
'ing and not only one ſin but ſeveral — *Ini-*
'*quities*, in the plural number, *prevail*, did
'yet reſt upon God both for the pardon and the
'Subduing of his ſins, and what David did I
'may and ought to do.

'*Rom.* 7. 23, 24, 25. when the Apoſtle
'found ſin working, and warring and leading
'him captive, yet he hangs upon Chriſt, and
'bleſſeth God for Chriſt, and believeth he ſhould
'be delivered from the guilt and power of his ſins
'by Jeſus Chriſt.

'When the filthineſs of my ſins made me
'afraid that God would not pardon, becauſe I
'had ſuch vile affections, and ſuch filthy mo-
'tions in my heart, God comforted me with
'that word, *Ezek.* 36. 25. *I will ſprinkle clean*
'*water upon you, and ye ſhall be clean from all*
'*your filthineſs, and I will cleanſe you,* & v. 29. *I*
'*will ſave you from all your uncleanneſſes.* And
'from *Act.* 13. 38, 39. *the promiſe is to all*
'*that believe*, and here is promiſed Juſtification
'*from all things* —— So as no ſin, no cir-
'cumſtance in any ſin ſhall be charged upon
'any believer to his condemnation.

'*Jul.* 14. 1667. Having found my heart
'departing from God in a very treacherous man-
'ner, this did cloud my Evidence of pardon,
'but after prayer I was confirmed in the belief
'of the forgiveneſs of my ſin, from *Jer.* 3. 2,
'20, 22. Here I ſaw that though the Jews had
'volun-

'voluntarily without any enticing Temptation 'proſtituted themſelves to ſin, *v.* 2. and though 'they had in a Treacherous manner departed 'from God after he had taken them into a Con-'jugal Relation with himſelf *v.* 20. Yet he 'promiſeth upon their return to heal their back-'ſlidings. My Faith was further eſtabliſhed by 'conſidering that remiſſion of ſin was promiſed 'to me in the Covenant, which Covenant 'ſhould never be removed from me. *Iſa.* 54. 9, '10. Alſo *Dan.* 9. 9.

'When God had once and again cleared up 'to my Soul the Pardon of my ſins, I conſi-'dered with my ſelf what duties this mercy 'called for: And I ſaw,

'1. This ſhould make me thankful. *Pſal.* '103. 1, 2, 3.

'2. It ſhould make me admire God. *Mic.* 7. '18, 19.

'3. It ſhould make me more fearful of of-'fending God. *Pſ.* 130. 4--85. 8.

'4. It ſhould make me Love God much. '*Luke* 7. 42, 43, 47.

'5. It ſhould make me glorifie God, and 'let him have the Dominion over my Soul. *Rev.* '1. 5, 6.

'6. It ſhould make me cheerful and en-'courage me in all the troubles of this preſent 'life. *Mat.* 9. 2. *Iſa.* 33. *ult.*

'7. It ſhould oblige me to forgive others. '*Eph.* 4 32. *Col.* 3. 13.

'8. It

'8. It ſhould make me willing to be em-
'ployed in any Service for God. *Iſa.* 6. 7, 8.

Evidences of my Intereſt in, and Union with Jeſus Chriſt.

'1. Faith in Chriſt *Joh.* 17. 20, 21. Chriſt
'prayeth that all that believe in him through
'the Word may be one in him, and the Father
'always heareth him. *Joh.* 11. 42. Now I
'find (bleſſed be God) that through the
'Word I do believe in Chriſt.

'2. Effectual Calling. 1 *Cor.* 1. 9. 26. 30.
'*God is faithful by whom ye were called*——
'*Ye ſee your calling*——*Ye are in Chriſt Jeſus.*
'Now through mercy I find God hath called
'me out of darkneſs into his marvellous light,
'he hath called me to the knowledge and Faith
'of Chriſt.

'3. Walking after the Spirit and not after
'the Fleſh. *Rom.* 8. 1. It is not ſaid, they
'that are in Chriſt have no fleſh in them, but
'they walk not after the fleſh.

'4. Chriſts giving us his Spirit is an evi-
'dence that he abideth in us. 1 *Joh.* 3. 24.
'Now I find by the fruits of the Spirit men-
'tioned, *Gal.* 5. 22, 23. that God hath given
'me his Spirit, and alſo by my being able to
'cry *Abba* Father. *Gal.* 4. 6.

'5. Crucifying the fleſh with the affections
'and luſts thereof. *Gal.* 5. 24. that is, our cor-

'rupt

'rupt nature, with the works thereof mentioned 'v. 19, 20, 21. The flesh and lusts thereof 'is Crucified, when so subdued that it doth not 'reign. *Rom.* 6. 6. which I find, blessed be 'God.

'6. Keeping Christs word. 1 *Joh.* 2. 5. 'which I desire and endeavour.

The Comfort and Priviledge flowing from hence is, that I am,

'1. Free from Condemnation. *Rom.* 8. 1.

'2. Assured of Glory. *Col.* 1. 27. 1 *Joh.* 5. '12.

'3. Interessed in Christs Wisdom, Righte-'ousness, Sanctification, and Redemption. 1 'Cor. 1. 30.

'4. Interessed in all Spiritual and Heavenly 'blessings. *Eph.* 1. 3.

'5. Compleat in him, though imperfect 'in my self. *Col.* 2. 10.

Evidences that God is my God.

'1. My being in Covenant with God: 'Wherein the great blessing promised is, that 'God will be our God. *Heb.* 8. 10. and my 'being in Covenant is evidenced to my Soul by 'my coming to, and closing with Christ the 'Mediator of the Covenant; for he promiseth

'to

'to make an Everlaſting Covenant with ſuch as 'come to him. *Iſa.* 55. 3.

'2. My engaging my heart to approach to 'God. *Jer.* 30. 21, 22.

'3. My being one of Gods Servants, as 'before. *Iſa.* 41. 9, 10: *Thou art my Servant* '——*I am thy God.*

'4. The Law of God in my heart, and 'my delight to do the will of God. *Jer.* 31. 33. '*Pſ.* 40. 8.

'5. My fear of God. *Jer.* 32. 38, 39, 40. 'which fear is diſcerned by eſchewing and 'departing from evil. *Job.* 1. 1. *Prov.* 16. '6.

'6. My chooſing the Lord for my God. '*Pſ.* 16. 2. and voluntary giving up my ſelf 'to him, to obey his voice and keep his ways. '*Deut.* 26. 17, 18, 19. *Jer.* 7. 23.

'7. My willingneſs to leave earthly Enjoy-'ments at the call of God, ſetting looſe to the 'world, looking upon my ſelf as a Stranger and 'Pilgrim on the Earth, and preferring and 'ſeeking Heavenly things above Earthly. For 'God is not aſhamed to be called their God that 'are, and do thus. 11. 13, 14, 15. 16.

Hence I infer for my Comfort.

'1. Gods Audience of my Prayers. *Mic.* 7. '7.

'2. Gods preſence with me in all Conditi-'ons. *Iſa.* 43. 1, 2, 3.

'3. A

'3. A ſupply of all my wants. *Pſ.* 23. 1.
'4. Strength and Aſſiſtance to all Services
'or Sufferings. *Iſa.* 41. 10.
'5. He will be my God and Guide for ever.
'*Pſ.* 48. 14.
'6. He will Pardon my ſins, and not for-
'ſake and caſt me off. *Mic.* 7. 17, 18, 19.
'1 *Sam.* 12. 20 22. *Jer.* 51. 5.

And I Charge it on my ſelf, as my Duty,

'1. To walk humbly with God. *Mic.* 6. 8.
'2. To ſeek him early. *Pſ.* 63. 1.
'3. To praiſe and exalt him. *Pſ.* 116. 28.
'4. To Love him above all with all my
'heart. *Deut.* 6. 5.
'5. To turn to him when ever I ſhall depart
'from him. *Hoſ.* 12. 6.
'6. To truſt in him continually for all
'things. *Pſal.* 18. 2--91. 2. Yea in times of
'greateſt danger, diſtreſs, and fear. *Pſal.* 31.
'13, 14. *Pſ.* 42. 11. 1 *Sam.* 30. 4. 6.

Evidences of Gods Love to my Soul.

'1. His drawing of me to Chriſt. *Jer* 31. 3.
'Whom God drawes he Loveth with an ever-
'laſting Love. Now I find that God hath
'drawn me, becauſe my Soul is come to Chriſt,
'and goeth dayly to him, and no man can come
'to Chriſt except the Father draw him. *Joh.* 6.
'44. '2. His

'2. His giving me Faith. He loveth thoſe 'that through the Word believe in his Son, 'even as he loveth his own Son. *Joh.* 17. 20. '23.

'3. God Loveth thoſe that Love him, and 'that Love his Son Jeſus Chriſt. *Prov.* 8. 17. '1 *Joh.* 4. 19. *Joh.* 14. 21.----16. 27. I 'find that God hath given me an heart to Love 'him, and his Son Jeſus Chriſt.

'4. A Principle of Spiritual life infuſed in-'to my Soul, whereby I live to God is an Evi-'dence of Gods Love to me. *Ezek.* 16. 6. 8 '*Eph.* 2. 4, 5.

'5. God Loveth not only the Righteous. '*Pſ.* 146. 8. but ſuch alſo as follow after Righ-'teouſneſs. *Prov.* 15. 9. which through grace 'I find he hath cauſed me to do.

'My Comfort in this is, that this is an ever-'laſting Love. *Jer.* 31. 3. *Joh.* 13. 1. No-'thing ſhall ſeparate me from it. *Rom.* 8. 38, '39. No not my Sins. *Pſ.* 89. 30, 31, 32, 33, '34. Though the Mountains and hills depart, 'his loving-kindneſs ſhall not depart. *Iſa.* 54. '10. Admire and Adore this Love Oh my 'Soul. 1 *Joh.* 3, 1.

Evidences of Gods accepting my Perſon, and Services.

'This enquiry is neceſſary. 1*ſt.* Becauſe 'both work and Perſon muſt come to judgment. '2 *Cor.*

'2 *Cor.* 5. 9, 10. 2*ly.* Though it be a mercy 'to have our Service accepted of the Saints, '*Rom.* 15. 30, 31. Yet the main thing we 'should labour for, is to be approved of God; '2 *Tim.* 2. 15. For the approbation of men 'without the acceptation of God is little worth. '2 *Cor.* 10. *ult.*

'Evidence. 1. *Isa.* 56. 6, 7. There the 'Lord promiseth to accept their Burnt-Offer-'ings, and Sacrifices upon his Altar (that is, 'all their Services which they perform in 'Christs Name, who is called an Altar *Heb.* 13. '10. and who was Typified by the Altar under 'the Mosaical Law) who joyn themselves to 'the Lord, to Love and serve him, and keep 'his Sabbath, and take hold of his Covenant: 'Even to every such Person he promiseth ac-'ceptation of their Services signified by Burnt-'Offerings, and Sacrifices. Now blessed be 'God, he hath enabled me by grace in some 'measure thus to do.

'2. *Rom.* 14. 18. *He that in these things* '*serveth Christ, is acceptable to God.* In these 'things, *i. e.* in Righteousness, Peace, and 'joy mentioned *v.* 17. Here I see that when 'in obedience to Christs Command, and in 'discharge of the work, and Calling I have 'been called to by Christ, I endeavour by 'Preaching, Writing, Conference, private 'Instruction, to beget or promote Righteous-'ness, Peace or joy in the Holy Ghost, I am 'accepted of God.

'3. *Act.*

'3. *Act.* 10. 35. *In every Nation he that 'feareth God and worketh righteouſneſs is ac-'cepted of him.* We then work righteouſneſs 'when we work that which God commands 'us. *Pſ.* 119. 172. *All thy Commandments 'are righteouſneſs.* This I endeavour.

'4. *Gen.* 4. 7. If thou doeſt well, ſhalt 'thou not be accepted? Then we do well 'when we ſerve the Lord faithfully. *Mat.* 25. '23. and when we ſhew Love to our Neigh-'bour. *Jam.* 2. 8. whereof I have the Teſti-'mony of my Conſcience.

Evidences of Eternal Life.

'God hath out of his free grace (bleſſed be 'his Name) given me good hope of Eternal 'Life from theſe Scriptures:

'1. *Joh.* 3. 16. *Whoſoever believeth in 'Chriſt ſhall not periſh, but have everlaſting 'life.* This promiſe hath oft refreſhed and 'ſatisfied my Soul, when I have been Com-'muning with my own heart about the grounds 'of my hope of Eternal Life. For I find that 'God hath given me an heart to believe in 'Chriſt; and the promiſe is, Whoſoever be-'lieveth, without any exception of the great-'neſs, frequency, or long continuance of our 'ſins; when I have been unable to work the 'works of God, I have found an heart to be-'lieve.

'2. 2 *Sam.* 23. 5. *Although my houſe be not ſo with God, yet God hath made with me an everlaſting Covenant ordered in all things and ſure; for this is all my Salvation, and all my deſire although he make it not to grow.* Here I obſerved, 1*ſt*. That being in Covenant with God is a ſufficient ground to hope for Salvation. This is all my Salvation, he hath made with me an everlaſting Covenant. 2*ly*. The ſinful infirmities and miſcarriages of the Servants of God, ſhould not diſcourage them from hoping in God for Eternal Salvation by vertue of his Covenant. *David* had been guilty of ſeveral miſcarriages, beſides his great failing in the matter of *Uriah*, as unbelief. 1 *Sam.* 27. 1. diſſimulation and lying to *Achiſh. v.* 10. Unkind if not unjuſt dealing with *Mephiboſheth*, in giving away half his Eſtate upon a falſe Accuſation of *Ziba*. 2 *Sam.* 19. 27, 28, 29. &c. Yet in a dying hour he relieth on God for Salvation, notwithſtanding his miſcarriages, by vertue of the Covenant. Although my houſe be not ſo with God (he includeth himſelf as the chief part of his houſe, although he had not ſo walked in his houſe with God as God required) yet this is my Salvation God hath made with me an everlaſting Covenant. 3*ly*. Though he did not ſee the growth or accompliſhment of ſeveral promiſes, in the Covenant, yet he is not diſmayed or beaten off from hoping for Salvation, but faith, this is all

'my

'my Salvation, although he make it not to
'grow. Enquiring with my ſelf what ground
'I had to hope that this Covenant was made
'with me, I was ſatisfied from *Iſa.* 55. 3.
'Where I find thoſe that come unto Chriſt are
'taken into Covenant, and enjoy the ſame pro-
'miſes and mercies that God gave to *David.*

'3. *Joh.* 17. 2. *Thou haſt given him power*
'*over all fleſh, that he ſhould give eternal Life*
'*to as many as thou haſt given him.* Enquiring
'what ground I had to believe that I was given
'to Chriſt, I was ſatisfied from *Joh.* 6. 37.
'*All that the Father giveth me ſhall come to me.*
'Our coming to Chriſt is an Argument that
'we are given to Chriſt by the Father, becauſe
'all ſuch, and none but ſuch come to Chriſt.
'*v.* 37. 44. 65. I was further Confirmed
'from *Joh.* 17. 9, 10. Where Chriſt gives
'this Character of ſuch as are given to him, that
'he is glorified in them, and I find through
'mercy that the Lord hath inclined my heart to
'glorifie him.

'4. *Joh.* 10. 27, 28, 29. *My ſheep hear my*
'*voice, and I know them, and they follow me;*
'*and I give to them eternal Life, and they ſhall*
'*never periſh, neither ſhall any man pluck them*
'*out of my hand. My Father which gave*
'*them me is greater than all, and no man is able*
'*to pluck them out of my Fathers hand.* Here
'I obſerved, 1*ſt.* That the Lord Jeſus hath
'promiſed to give unto his ſheep Eternal life.
'2*ly.* He undertaketh for them for the time to

'come, that they shall never perish. They 'shall not perish by their own sins (as unbe-'lievers and unregenerate men do *Joh.* 8.24. '2 *Pet.* 2. 12.) neither shall any person or 'temptation from without draw them off from 'Christ. 3*ly.* The Lord Jesus gives his sheep 'a two-fold Argument to assure them that they 'shall not perish, either by their own corruption, 'or by any force or allurement from without. '1*st.* He holds them in his hand, *i. e,* he keeps 'and preserves them by his power. 2*ly.* His 'Father who is greater than all keeps them by 'his power also. The Comfort of this depend-'ing on the qualification of the persons to whom 'this promise is made, namely the sheep of 'Christ, I considered what evidence I had that 'I was one of Christs sheep. And I saw 1*st.* 'That Christs sheep are such as hear his voice, 'and follow him. Now I found that my heart 'had Answered the Call of Christ in the Gospel, 'when he hath called, Look unto me, and be ye 'Saved; Come unto me all ye that labour & are 'heavy laden; and moreover that I do endea-'vour to follow his example, and to walk as he 'walked when he was in this world. 2*ly.* I 'saw that by his sheep he meaneth such as do 'believe on him, because he proveth the Jews 'were not his sheep, because they did not be-'lieve on him. *ver.* 26. 3*ly.* I found those 'evidences of the Lords being my Shepherd 'which *David* mentioneth, *Ps.* 23. *viz.* his 'often restoring my Soul when I have fallen.

'His leading me in paths of Righteouſneſs for 'his Names ſake. If the Lord be my ſheepherd 'then I am one of his ſheep. 4*ly.* my return-'ing to Chriſt through grace is an argument 'that he is the ſheepherd of my Soul. 1 *Pet.* 2. '25. 5*ly.* Viſiting the ſick and feeding the 'hungry, are the marks of Chriſts ſheep. *Math.* '25. 33, 35, 36.

'5. *Pſ.* 84. 11. God promiſeth glory to 'them that walk uprightly, and I find God hath 'given me an heart to walk uprightly. In a 'ſickneſs not knowing but death might be ap-'proaching, I conſidered what promiſes I could 'reſt on for ſalvation, and among others God 'enabled me to ſtay on, *Iſa.* 57. 2. *He ſhall 'enter into Peace, they ſhall reſt in their beds, 'Each one walking in his uprightneſs.* Theſe 'are my Evidences of eternal life.

'God having given me good hope, through 'grace, of eternal life, I ſet my ſelf to conſider 'what duties this called for, and God put into 'my mind, which I reſolve by the help of his 'grace to practiſe.

'1. To bleſs and praiſe God for this mercy. '1 *Pet.* 1. 3, 4. *Col.* 1. 12, 13.

'2. To mortifie daily uncleanneſs, inordi-'nate affections, evil Concupiſence, Cove-'touſneſs, and all other ſins, *Col.* 3. 4, 5.

'3. To carry my ſelf towards all men 'eſpecially towards my near relations as an 'Heir of eternal life and glory. 1 *Pet.* 3. 7.

'4. To walk worthy of the Lord. 1 *Theſ.*

'2. 12. How that is to be done is expreſſed *Eph.* 4. 1, 2, 3. *Col.* 1. 10.

'5. To purifie my ſelf as God is pure, 1 *Joh.* 3. 3. which implies purity of heart, *Math.* 5. 8. purity of words in diſcourſe; for every word of God is pure, *Prov.* 30. 5. and ſo muſt ours be alſo, *Eph.* 4. 29. *Zeph.* 3. 9. purity of life, 1 *Pet.* 2. 22.

'6. To Serve God and to ſerve him in a gracious and Godly manner, *Heb.* 12. 28.

'7. Not to fear them that can kill the body, *Luk.* 12. 4, 32. Nor fear the want of outward things, *ver.* 31, 32.

'8. To rejoyce in hope of this Glory in the midſt of worldly troubles, *Rom.* 5. 2, 3. 1 *Pet.* 1. 3, 6.

'9. To keep the full aſſurance of hope to the end of my days by Continuing diligent in Miniſtring to the Saints, *Heb.* 6. 10. 11.

Thus have we given the Reader ſome account of this Eminent Saint and Servant of Jeſus Chriſt, ſuch was his holy and heavenly life; Thus walked he both in the fear of God, and in the Comfort of the Holy Ghoſt: Thus laboured he to approve himſelf to God, to others and to his own Conſcience: Thus anſwered he his profeſſion, ran his race, and preſſed forward to the mark. Upon the equal and impartial view whereof, though the deſign of theſe pages be only *Oſtendere*, and not *Oſtentare virum*, yet I can ſcarce forbear to ſay, He hath left ſuch a Name and character behind him as may worthily commend him, both as a Chriſtian and

a

a Miniſter to the obſervation, Honour and Imitation of moſt, if not All that read him.

What remains is only to apply him to the following funeral Text as a more than ordinary Inſtance of the truth thereof. And whoſo conſiders the manner of his life may with little doubt conclude his Victory over death, It was before mentioned that he hath left behind him ſome Manuſcripts worthy of the preſs: ſome of which he entitles, The beſt Intereſt; A Treatiſe of Glorifying God: The cure of the fear of Death. All which he well underſtood, not only by Speculation but by Experience. He who had gained the beſt Intereſt, and could upon good ground ſay, *My Beloved is mine, and I am his*; He who aimed at the beſt End and induſtriouſly purſued it, *viz.* the Glory of God, was doubtleſs ſo fortified with the grace, Conſolation and Covenant of God, as to triumph over the King of Terrors. Having the teſtimony of his Conſcience that in Integrity and Sincerity of heart he had fulfilled his general and particular calling, and ſerved his generation by the will of God, and having the aſſurance of Gods Holy Word, for his reward in a better World, It was no difficulty to him to die. He was ſo far above the fear of Death, that he ſeemed altogether unconcerned at it, as to the terror of it or danger after it, both in ſickneſs and in health. In his perfect health, Conſidering the evil of the day he lived in, he would often ſay, *It is a good time to die. I am content to live,*

and willing to die. To me to live is Christ; I have no other design of life then to serve Christ. He breathed out with Greg: *Turon. Domine, si ad hoc Populo tuo sim necessarius, fiat Voluntas tua. Desidero quietem, non recuso laborem. If God hath further Service for me to do. I am content to live, else I rather choose to die.* Such clear apprehensions he had of the Glory of Heaven, and such full assurance of hope thereof, that, as he expressed himself to his Friend, he looked upon all that this world can afford as dross and dung compared with it.

As death was not terrible so neither was it unexpected to him. He presaged it long before it came. He told his Friend, conversing with him more than a year before he died, that he had apprehensions that he should not long live; and that for some time past, God had inclined his heart to study how a Christian might get above the fear of death: And what he found to be his strength and Consolation against that last enemy, he had digested into method, and for his own and others use Committed it to writing, and had almost finished it, and did then lay an obligation upon his friend in case he did Survive him to perform the last office for him, and commended to him for his Subject 1 *Cor.* 15.57. as the testimony of his affectionate and hearty thanksgiving unto God who gave him the Victory over the fear of Death, through Jesus Christ our Lord.

This was no vain presage; though yet he had a Strong constitution of body, which he had used with all temporance and Sobriety, and was then in

in his full ſtrength, and the maturity of his age, Scarce declining from his ſtate of Conſiſtency. His natural temper did ſomewhat incline him to feaveriſh diſeaſes. A feaver having Commiſſion from God ſeiſed on him, *Aug.* 31. This Viſitation of God (as all former) he accepted with all Patience and Submiſſion, Caſting himſelf on the care, and reſigning himſelf up to the will of his Heavenly Father. His diſeaſe encreaſing and ſtrength declining, he told ſome about him, that he had ſome apprehenſions he ſhould, and deſires alſo if God pleaſed, to have died a Martyr, but now he thought he ſhould not. Adding withal, God is wiſer than I, and knoweth my weakneſs.

Diſcharging his dying office by grave exhortations and encouragement to Serious Religion and Suffering for it, which he eſpecially applied to his only Child; Owning and profeſſing his Nonconformity to the laſt, as judging himſelf obliged thereto in Conſcience towards God; Bleſſing God for his invaluable Gift of Jeſus Chriſt to the children of men; Bleſſing God who had called him to the honourable employment of the Miniſtry of the Goſpel, and had enabled him to be faithful therein, and encouraged him with his preſence and bleſſing under all the difficulties thereof; Bleſſing God who had lifted him up above the fear of Death; Rejoycing in the peace and teſtimony of a good Conſcience and hope of the Glory of God, after 10 or 11 days conflict with his diſeaſe (which after ſome hope

hope of recovery very ſuddenly and unexpectedly ſeiſed his head,) He quietly ſlept in the Lord, *Sept.* 10. 1680. in the one and fiftieth year of his age.

This being the bleſſed exit of this Eminent Saint, methinks I hear him ſay to thoſe he left behind, as his dying Saviour to the daughters of *Jeruſalem*: Weep not for me, I have died in peace, am entred into peace, am at reſt in my bed, have paſſed through *Jordan* and am come to *Canaan*. I am beyond ſin, and ſorrow, and trouble and labour, am come to the Heavenly *Jeruſalem*, to an innumerable company of Angels, and the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the New Covenant, to that Eternal Sabbath that remains the people of God. Weep not for me.

And doth he not alſo add, weep for your ſelves? You ſhall ſee my face no more, you ſhall enjoy communion with me no more, you ſhall hear my voice no more, I ſhall deſpenſe the Goſpel to you no more. Ye ſhall come to me but I ſhall return to you no more. O what is the meaning of this dark providence, that in ſuch a day as this, God ſhould call from his work one ſo fully inſtructed, ſo willingly zealous to ſerve him and his Church in the Goſpel of his Son. Whether God hath done this in his juſt diſpleaſure for the unprofitableneſs, unthankfulneſs, and itching ears of thoſe that enjoyed ſo precious a bleſſing: Or whether to warn us of ſome approach.

proaching dreadful judgment from which he hath hid this and other his holy Servants in their graves: or whether both; it concerns us seriously to consider, and upon either account he may say to us, Weep for your selves.

We read, 2 *King.* 13. 20, 21. Elisha *died and they buried him, and the bands of the* Moabites *invaded the land at the Coming in of the year. And it came to pass as they were burying a man, that behold they* Spied *a band of men, and they cast the man into the Sepulchre of* Elisha; *and when the man was let down and touched the bones of* Elisha, *he revived and stood upon his feet,* and Judg. 16. 30. *The dead which* Sampson *slew at his death were more than them which he slew in his life.* In allusion to which I conclude with this wish, God avert the bands of the *Moabites*; but would to God the dead in sin would apply their dead hearts to the Sepulchre of this dead Prophet, that at the touching of his bones they might live, and that the providence of his death may be more effectual to the mortifying of sin, in Survivers than all the labours of his life.

Mors

Mors Triumphata;

OR THE

SAINTS VICTORY

OVER

DEATH;

Opened in a

FUNERAL SERMON

Preached upon the occasion of the Death of that Eminent Servant and Minister of Jesus Christ Mr. *Owen Stockton*, *M. A.* Sometimes Fellow of *G.* and *C.* Colledge in *Cambridge*; afterward Preacher of Gods Word at *Colchester* in *Essex*.

By *John Fairfax* M. A.

Hos. 13. 14.

I will ransom them from the power of the Grave: I will redeem them from death: O Death, I will be thy Plagues; O Grave I will be thy Destruction.

London, Printed for *T. P.* 1681.

XUM

And as a Mercileſs, Cruel, inſatiable Tyrant affrights the world, making horrible Slaughters, not at the rate of *Saul* and *David* who ſlew their Thouſands and their ten Thouſands; but Death ſlayeth Univerſally beyond number, from the Infant to the Aged, from the dunghil to the Throne; ſparing neither Age nor Sex, neither baſe nor Honourable, neither great nor ſmall, neither Sacred nor Prophane.

The Cry of this miſery of man being very loud reached up to Heaven, and entred into the Ears of God that made him: who heard, regarded and pitied; and in infinite mercy Ordained and Commiſſioned his own, and Only Son the Lord Jeſus Chriſt to be a *Prince of Life*, and *Captain of Salvation* to miſerable men, to Redeem a remnant from the Terror, Power, and Tyranny of this All-devouring, All-deſtroying Enemy. The Son of God readily accepts this honourable Office, and accordingly cometh down from Heaven, and becometh Incarnate among the Sons of men to diſcharge it. And *girding his Sword upon his thigh in his Majeſty he rode proſperouſly, and his right hand taught him terrible things.* Having firſt trampled under his feet the forlorn hope of the Enemy, Poverty, Hunger, Thirſt, Labour, Wearineſs, Griefs, Perſecutions, Mockings, Buffetings, Scourging, and acuteſt Pains; he forthwith enters into the very Region of Death, the Land of Darkneſs Encounters, Diſarmeth, Overcometh, and Deſtroyeth the King

King of Terrors in his own Territory, the Grave; leading Captivity Captive; and Triumphing in a powerful and glorious Reſurrection. The vertue and benefit of which Victory he Communicates to all his followers, the noble Army of Conflicting Saints liſted under his exalted Banner. In token whereof *the Graves were opened, and many bodies of Saints which ſlept aroſe, and came out of their Graves after his Reſurrection.* Mat. 27. 52, 53.

This glorious Conqueſt is the Apoſtles comfortable Argument throughout this Chapter. Where he firſt Aſſerts and proves the Reſurrection of Chriſt, to *verſ.* 20. Concluding, *Now is Chriſt riſen from the dead.* From whence he infers, proves, and illuſtrates the Reſurrection of the Saints, with the order and manner thereof, from *verſ.* 20—to 55. In the Faith and Contemplation whereof he cannot contain himſelf, but breaketh forth into this triumphant *insultation.* boldly challenging, daring, defying, and out-braving Death. *verſ.* 55. 56, 57. *O death where is thy ſting? O grave, where is thy Victory? The ſting of death is ſin, and the ſtrength of ſin is the Law.*

But thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt.

In which laſt words (the Subject to be diſcourſed on) there are four things obſervable; The *Enemy*, The *Victory*, The *Victors*, and the *Triumph*.

1. *Firſt*, The Enemy, which is ſuppoſed

in the Text, but expressed in the Context, *ver.* 55, 56. *viz.* Death Armed by sin, strengthned by the Law.

2. *Secondly*, The Victory over this Enemy, that is, The destruction of Death as to its terror and power.

3. *Thirdly*, The Victors, who are Christ first, and with him all that are Christ's. *ver.* 23. *Every* of whom *shall be made alive in his own order, Christ first, afterward they that are Christs.* All that Harvest whereof Christ is the First-fruits. *vers.* 20.

4. *Fourthly*, The Triumph; *Thanks be to God.*

The three former we will sum up in this Doctrinal Proposition.

Doctr. *Believers are victorious over Death through Jesus Christ.*

From whence the fourth will be inferred by most just and due Consequence, *Thanks be to God.*

In speaking to which, that we may the more commend and magnifie the Victory, we will,

First, Represent to you the Enemy over which the Victory is gotten, *viz.* Death. Corporal death, for as is the Resurrection such must be the Death. The Resurrection which the Apostle here argueth is of the body. *vers.* 35. *How are the dead raised up? And with what body*

body do they come? verſ. 44. *It is ſown a Natural body, it is raiſed a Spiritual body.* And *verſ.* 53. *This corruptible muſt put on Incorruption, and this mortal muſt put on Immortality.* Such therefore muſt be the Death: Concerning which as an Enemy take this account.

1. It is a ſpoiling Enemy. That deveſts a man of all his worldly Enjoyments, Houſes and Lands, Gold and Silver, the fruits of the Earth, the encreaſe of Corn and Wine, the pleaſures of the fleſh, ſenſual delights, the light of the Sun, Society with men, Converſation with friends, the Comfort of Relations, Huſband, Wife, Father, Mother, Sons and Daughters, Brethren and Siſters, How ſweet, near and dear are theſe to the Living? But when Death cometh it ſpoils him of all, and puts an utter, and everlaſting end to his uſe and enjoyment of them, and turneth him naked out of the world. *Pſal.* 49. 16, 17. *Be not thou afraid when one is made rich, when the Glory of his houſe is encreaſed. For when he dieth he ſhall carry nothing away: his glory ſhall not deſcend after him,* and *verſ.* 19. *They ſhall never ſee light.* Which our Saviour exemplifieth in a Parable *Luk.* 12. 16. to *verſ.* 20. The rich mans ground brought forth plentifully, till he ſaid to his Soul, *Soul, thou haſt much goods laid up for many years, take thine eaſe, eat, drink, and be merry.* But the ſad tidings of Death are next brought him, *This night ſhall thy Soul be required.* And what is

the Consequence? *Whose shall those things be which thou hast provided?* Not thine, be sure. All thy interest in them is lost for ever. It was *Hezekia*'s Lamentation when it was told him. that he should die, *Isa.* 38. 11. *I shall behold man no more with the inhabitants of the world.* And as Death spoils a man of all his possessions, so also of his projects before him, *Ps.* 146. 4. *His breath goeth forth, he returneth to his Earth; in that very day his thoughts perish*: And of all his hopes too. *Job.* 27. 8. *What is the hope of the hyprocrite, though he hath gained, when God taketh away his Soul?* Death is a spoiling Enemy.

2. It is a Surprising enemy. It cometh upon a man as a thief in the night, 1 *Thes.* 5. 2. when he little dreameth of it, and taketh him as a snare, *Eccl.* 9. 12. *Man knoweth not his time* —— *As the birds are caught in the snare; so are the Sons of men snared* by death *in an evil time when it falleth suddenly upon them.* Every one may say as *Isaac*, *Gen.* 27. 2. *I know not the day of my death. At an hour when ye think not*, saith Christ *the Son of man cometh*, *Luk.* 12. 40. The man we mentioned even now, was confident of many years before him, and promised himself a merry long life, *Luk.* 12. 19. yet *ver.* 20. He that knew said to him, *Hac Nocte*: *This night* thou must die. Who knoweth what shall be on the morrow? or what a day may bring forth?

Nemo tam Divos habuit faventes,
Crastinum ut posset sibi polliceri.

Was not *Nabal* in his plenty *Jobs* Children in their feasting, *Nadab* and *Abihu* in their offering *Herod* in his pride, *Belshazzar* in his cups, *Zimri* and *Cozbi* ἀπροσδόκητον *&c.* surprised by this Enemie?

3. It is a destructive Enemy. *Destruction and Death* are joyned together, *Job.* 28 22. yea this is the very name of Death, *Ps.* 88. 11. *shall thy loving kindness be declared in the grave? or thy faithfulness in Destruction? Ps.* 103. 4. *who redeemeth thy life from Destruction, i. e.* death. A dead man is reduced to his first principle, the Earth, The body returns to the dust from whence it came, and this is turning man to Destruction. *Ps.* 90. 3. If a man were Surprised and spoiled of all that he had without him, and should yet escape with his life, though naked, it were a sore evil, yet such as might be endured; a great loss, but such as might be repaired. But Death spoils a man of himself; taketh down the goodly frame and Constitution of; Nature Cuts a man asunder, and divideth Soul from body. *God taketh away his Soul,* Job. 27. 8. *Her Soul was in departing, for she died, Gen.* 35. 18. *Thy Soul shall be required, Luk.* 12. 20. So as no ground of hope is left to a dying man. Life is a fundamental Being, Take away that and ye take away all. The dead are not, *Joseph is not, Gen.* 42. *Lo, he was not, Ps.* 37. 36. *Job.* 14. 7, 8, 9, 10. *There is hope of a tree, if it be cut down that it will Sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the Earth, and the Stock*

thereof die in the ground, Yet through the ſent of water it will bud, and bring forth boughs like a plant. But man dieth and waſteth away; Yea man giveth up the Ghoſt, and where is he? and ver. 14. *If a man die ſhall he live again?*

4. It is a certain, unavoidable Enemy. There is no defence to be made againſt it, no humane power can withſtand it, no fortification of the body by utmoſt art can prevent its entrance; either by ſome violent ſtorming, or Succeſſive batteries, or longer ſeige it wil prevail againſt the Stouteſt defendants. *Pſal.* 89. 48. *What man is he that liveth and ſhall not ſee death? ſhall he deliver his Soul from the hand of the grave?* The young, the ſtrong, the healthful, the wiſe, the rich, the honourable; All have fallen, and ſhall fall under the power of this irreſiſtible enemy. The experience of five thouſand years and upwards, which the world hath had, is enough to Convince all the Living that they ſhall as certainly die as that they have been born.

5. It is an abhorred Enemy. Againſt which Nature reluctſ with the greateſt paſſion, and from which it fleeth with greateſt averſation It will never be reconciled to that which diſſolveth the neareſt and moſt intimate Union between Soul and body; which taketh in pieces the curious Workmanſhip, defiles the Glory, and ſtains the beauty of the goodlieſt body, which turns the lovely body into a loathſome Carkaſs, reſolves it into corruption and putrefaction, and gives it to the worms for meat.

No

No Antipathy greater than between Nature and Death. *Skin for Skin, and all that a man hath will he give for his life. Job.* 2. 4.

6. It is a formidable enemy, that affects a man with fear and terror. We read, *Pſ.* 91. 5. —— *the terrour by night*, that is Death. *Job.* 24. 17. — *the terrours of the ſhadow of Death. Pſal.* 55. 4. —*the terrours of Death, and Job.* 18. 14. *It is called the King of Terrors.* i. e. The chief of Terrours. Φοβερῶν φοβερώτατον, Saith the Judgment of Nature, of all terribles the moſt terrible. This is Conſequent upon the former. It being a Spoiling, ſurpriſing, deſtroying, irreſiſtible, abhorred enemy, It muſt needs be very terrible. What a terror poſſeſſeds the *Egyptians*, when Death entred in at their doors, and ſlew their firſt born. *Exod.* 12. 30, 33. They were ſo affrighted that even *Pharoah roſe up in the night, he and all his Servants, and all the* Egyptians, *and there was a great cry in* Egypt; *for there was not an houſe where there was not one dead.* ——*They ſaid, we be all dead men.* It is a threatning denounced by God, *Deut.* 28. 65, 66, 67. *The Lord ſhall give thee a trembling heart. Why? Thy life ſhall hang in doubt before thee. And thou ſhalt fear day and night, and ſhalt have no aſſurance of thy life. In the morning thou ſhalt ſay, Would God it were Even; and at even thou ſhalt ſay, Would God it were morning, for the fear of thine heart wherewith thou ſhalt fear.* The apprehenſion of this affrighted *Gideon* a mighty man of valour, till

the Lord encouraged him and said to him, *Fear not, thou shalt not die, Judg.* 6. 23. At this *the King* (Belshazzars) *Countenance was changed and his thoughts troubled him, so that the joynts of his loins were loosed, and his knees smote one against another, Dan.* 5. 6. And who that is but a natural man, doth not experience trembling and astonishment at the approach and sight of Death? yea many times at the very thoughts of it? The world of men doth generally bear witness to that which is written, *Heb.* 2. 15. *that through fear of Death, they are all their life time Subject to bondage.*

There are two things, (both in the context) which make Death so terrible. *1st.* Sin, which the Apostle calleth the *Sting of Death.* It was by sin that death entred in the world, and it is by Sin that death reigneth in the world. The poison of the Serpent is in his sting, and the power of the Serpent is in his sting. So the poyson of Death is in sin, and the power of Death lieth in sin; without which though it killeth it cannot hurt. This is the only weapon wherewith Death is Armed against the Children of men, but it is a deadly one. That is a dreadful threatning indeed which our Saviour denounceth against the Jews, *Joh.* 8. 21. *Ye shall die in your sins.* According to what the Lord had before spoken by his Prophet, *Ezek.* 18. 24. *In his trespass that he hath trespassed, and in the sin that he hath sinned, in them shall he die.* It is our sad case that we are born in sin, and worse

that

that we live in ſin, but Oh! how dreadful and miſerable to die in ſin, in a ſtate of ſin, in the guilt of ſin, under the reign and power of ſin, in the arms and embraces of ſin.

Sin being the tranſgreſſion of a righteous Law, the violation of infinite Holineſs and Juſtice, and rebellion againſt Divine Majeſty and Authority, it always hath demerit and guilt conſequent upon it, which obligeth and bindeth the ſinner to undergoe that puniſhment which is naturally due to it. Which puniſhment is Death, *Rom* 1. 32. —*they which Commit ſuch things are worthy of death.* Thus ſin becomes the weapon or ſting of Death, by which it hath power to deſtroy. Death cometh upon the Sinner as a bailiff or Sergeant from the Judge with warrant to apprehend and bring the Sinner to give account; or as an executioner to take vengeance, to pay the Sinner the juſt wages of his ſin, for the reparation of a broken Law, for the ſatisfaction of offended Juſtice, for the Declaration of Divine hatred, and diſpleaſure againſt ſin, and for the manifeſtation of Gods Glorious power and wrath againſt the guilty. And what a terror muſt Death needs be when it appears in this ſhape, and armed with this ſting! Know O preſumptuous and ſecure Sinner; Though wickedneſs be now ſweet in thy mouth and thou hideſt it under thy tongue: Though thou ſwalloweſt down deliciouſly thy forbidden morſells of ſenſual pleaſure and worldly gain, yet this meat will ſoon

be

be turned in thy bowels, and become the gall of aſps within thee. At laſt, at death, it will bite as a ſerpent, and ſting like an adder. What horrour will fill thy ſoul when approaching Death ſhall awaken thy ſleepy Conſcience, as oft times it doth, and thy awakened Conſcience ſhall charge thee with thy inexcuſable tranſgreſſion of a Righteous Law, thy groſs neglect of Commanded duty, thy induſterious proviſion to ſatisfie the fleſh, thy ready compliance with the call of temptations, thy irreparable loſs of precious time. Thy hypocritical dealing with God in Covenant, the Stopping of thine eares at the voice of Conſcience, the ſhutting of thine eyes againſt the light of Scripture, the hardening of thy heart againſt the motions of the Spirit, thy unbelieving refuſals of an offered Saviour, thy unprofitable miſimprovement of means of Grace, thy unthankful abuſe of the mercies of God, and obſtinate incorrigibleneſs under his Judgments, with many other inſtances of multiplyed and aggravated ſins through a long life. Whence will ariſe diſmal apprehenſions of the wrath of an offended God, a certain fearful expectation of Judgment to come, and a pre-occupation of eternal torments and everlaſting burnings. This is that ſting of Death, the weapon wherewith it is armed againſt thee, wherein Conſiſts its power, and by which it is ſo terrible.

2. Add to this the ſtrength which this ſting hath from the Law. For ſaith the Apoſtle.

The

The ſtrength of ſin is the Law, and that two ways. *1ſt.* As the Law diſcovers and convinceth of ſin. *Rom.* 5. 13. *Sin is not imputed where there is no Law.* Men are not prone to charge themſelves with ſin, where there is no Law, therefore, *Gal.* 3. 19. *the Law was added becauſe of tranſgreſſions*, that is, to make tranſgreſſions appear. Hence we read, *Rom.* 3. 20. *By the Law is the knowledge of ſin*, and *Rom.* 7. 9, 13. *I was alive without the Law once*, in my own opinion, *but when the Commandment came, Sin revived and I died* I was convinced I was in a ſtate of Sin and death. and *v.* 13. *Sin by the Commandement becomes exceeding ſinful.* Thus ſin as the ſting of Death is ſtrengthned by the Law, while men thereby are more cleerly and fully convinced of it, and the greater the conviction is, the ſharper is the ſting. *2ly.* As the Law Curſeth and condemneth the ſinner. *Gal.* 3. 10. *Curſed is every one that continueth not in all things, which are written in the book of the Law to do them.* hence as before, *Rom.* 7. 9. *When the Commandment Came. I died.* and 2 *Cor.* 3. 7. The Law is called *the Miniſtration of death.* The Law binds the ſinner over to the Judgment of the great day. It holds him faſt under his guilt without hope of pardon, paſſeth ſentence of Condemnation upon him, and begins the execution by wounding the Spirit, terrifying the Soul with pre-apprehenſions and foretaſts of the wrath to come.

The

The ſum of the terror of Death, is this. Approaching death awakeneth the ſecure Conſcience; Awakened Conſcience charged with the guilt of ſin; This ſin is ſtrengthened with a Convincing curſing Law; The dying wretch ſeeth his day of ſenſual delights and pleaſures, his day of worldly gains and purchaſes, his day of Carnal fellowſhip with men, and eſpecially his day of Grace and mercy with God, paſſing away; finds his Spirit fainting, his heart and fleſh failing, anguiſh and pangs taking hold of him, and his ſoul forthwith to be Required, Apprehended, Arreſted, Summoned and haled out of his body, from all freinds, means helps and hopes, to appear naked before God the Judge of all men, to give an account of a ſinful life, and to receive a righteous doom, *viz.* Depart from me ye Curſed into everlaſting fire prepared for the Devil and his Angels and; then to go away into everlaſting puniſhment. At this what heart of man can contain and poſſeſs himſelf without fear? Who but muſt be appalled, confounded, amazed, terrified? *Knowing the terror*, ſaith St. *Paul*, 2 *Cor.* 5. 1. Speaking of this appearance and account. *Felix trembled*, ſaith St. Luke, *Act.* 24. 25. When he heard of Judgment to come. It is *a fearful looking for of Judgment and fierie indignation*, ſaith the Author to the *Hebrews*, *chap.* 10. 27. and *a fearful thing to fall into the hands of the Living God. ver.* 31. Thus have we repreſented the Enemy Death, in its power and

and pomp as it reigneth over the fallen Sons and Daughters of Adam, which appears so terrible, that woe be to those that fall under the power of it.

2. We will now shew you this Enemy fallen and overcome before Believers.

Believers are Victorious over Death.

Object. *But saith Natural Carnal reason, Is not this a great Paradox? who will believe it? One* Enoch *indeed was translated that he should not see Death; and* Elijah *went up to Heaven in a fiery Chariot. But else the Patriarchs, and Prophets, and Apostles, and all the Saints in their Successive generations have yielded up to Death. And doth not every day bear witness? Are we not all here this day lamenting a very holy and Eminent Saint, and Servant of Jesus Christ fallen by the stroke of Death? Where then is the Victory? And How is Death overcome?*

Answ. Notwithstanding all this, yet Verily Death is overcome. Not *ut ne sit*, but *ut ne obsit.*

obſit. Not that it ſhould not be, but that it ſhould not be hurtful to believers, and this Victory conſiſts in four things.

1. Death is diſarmed to believers, that it cannot ſting them. When death cometh it finds no ſin in them unpardoned, no guilt remaining as an obligation unto puniſhment. He is overcome whoſe armour is taken from him wherein he truſted, *Luk.* 11. 22. Thus it is with Death. Where Sin hath no dominion, Death hath none; for Death reigneth by Sin. Now as for the ſins of believers, God (to whom belongeth the forgiveneſs of ſins) ſaith, *Iſa.* 44. 22. *I have blotted out as a thick cloud, thy tranſgreſſions, and as a cloud, thy ſins.* *Jer.* 31. 34. *I will forgive their iniquity, and I will remember their ſin no more.* *Numb.* 23. 21. *He hath not beheld iniquity in* Jacob, *neither hath he ſeen perverſneſs in* Iſrael. *Mic.* 7. 18, 19. *Who is a God like unto thee? that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? Thou wilt Caſt all their ſins into the depths of the Sea.* *Act.* 10. 43. *whoſoever believeth in him ſhall receive remiſſion of Sins.* What God ſaid to repenting and believing *David*, that he ſaieth to all believers. 2 *Sam.* 12. 13. *The Lord hath put away your ſin ye ſhall not die.* Ye ſhall not die by the venemous ſting of Death. This indeed is in effect the whole victory over death. This is the fatal mortal wound given to Death, and will in time be the very Death of Death; and therefore

fore the Apoſtle triumpheth over it on that account *verſ.* 55. *O Death, where is thy ſting?* What *Luther* ſometimes ſaid to God, that may every Believer ſay to Death, *Feri Domine*, ſaid he; Strike Lord. *Feri, mors, feri*, may they ſay, *Nam a peccatis abſolutus ſum.* Strike, Death, ſtrike, for my ſins are pardoned. Thou mayeſt kill me, but thou canſt not hurt me.

2. Death is overcome to Believers in that it cannot amaze them with deſpairing terrors. However it be to others, it is not to them the King of Terrors. Believers are freed from the bondage of the tormenting fear of Death. *Heb.* 2. 15. *Though I walk through the valley of the ſhadow of death* (ſaith *David*) *Pſal.* 23. 4. *I will fear no evil. Elijah* makes requeſt for himſelf that he might die. 1 *King.* 19. 4. The three Children valiantly yielded their bodies to the fiery fornace *Dan.* 3. 16. 28. *Lord, now letteſt thou thy Servant depart in peace*, ſaith good old *Simeon. Luk.* 2. 29. *Paul* and *Barnabas* willingly hazarded their lives. *Act.* 15. 16. *Paul* had a deſire to be diſſolved. *Phil.* 1. 23. Thoſe worthies *Heb.* 11. 35. would not accept deliverance. The Primitive Martyrs would haſten to the ſtake. Such Victory had they gotten of the fear of Death. The grant of their Pardon, and their diſcharge from Condemnation which God hath Sealed to them; The peace of a good Conſcience which they carry about with them; Their apprehenſions that their bodies are the Temples of the Holy Ghoſt,

Ghoſt, which he will never deſert or neglect; Their aſſurance of the faithfulneſs and power of God, into whoſe hands they commend their Spirit; The fore-taſts of the ſweetneſs of Communion with God, and Jeſus Chriſt to be fully enjoyed in the other world; Their faith, and hope of a bleſſed Reſurrection to Immortality; Their Evidences for Heaven: Theſe are powerful Arguments which they improve againſt the fear of Death, and by the ſtrength whereof they Triumph over it.

Object. *But for all this. Are not Believers afraid to die? Was not* Abraham *afraid when he thought he ſhould be ſlain?* Gen. 20. 11. *Did not* David *complain,* The terrors of death are fallen from me. Pſ. 55. 4. *Did not* Hezekiah *weep ſore when it was ſaid to him,* Thou ſhalt die. Iſa. 38. 1. *And who almoſt is not afraid?*

Anſw. 1. There is a Natural fear of death, as it is the diſſolution of the *Compoſitum,* a ſeparation of Soul and Body which are ſo intimately united, which is not ſinful. Believers are not free from this. Grace doth not deſtroy Nature. Nature will be Nature, and act its part even in the beſt of Saints. They who have the ſureſt hope of Eternal life, and cleareſt Eviden-

Evidences of their Salvation, yea, and have an unfained longing and deſire after the Heavenly ſtate, have yet a natural averſneſs unto Death, and do rather endure than deſire it. St. *Paul* ſaith for himſelf and other Believers, that though they knew, that if their Earthly houſe of this Tabernacle were diſſolved, they had a building of God, an houſe not made with hands eternal in the Heavens; and groaned earneſtly, deſiring to be clothed upon with their houſe which is from Heaven; yet they had a natural Love of life, and abhorrence of death, and their groaning was not that they would be unclothed. 2 *Cor.* 5. 1, 2, 4. yea, our Lord Jeſus Chriſt himſelf in whom was no ſin, being found in faſhion as a man, when he humbled himſelf and became obedient unto death, experienced this fear as the proper expreſſion of his humane Nature. When his hour was come *Mar.* 14. 33, 34. *He taketh with him* Peter, *and* James, *and* John, *and began to be ſore amazed, and to be very heavy, and ſaith, my Soul is exceeding ſorrowful unto death.*

2. There is a ſlaviſh, inordinate, ſinful fear of death, which Believers overcome, and from which they are freed. It was one end of Chriſts death, that he might deliver his redeemed from fear of death, to which they were holden in bondage. *Heb.* 2. 15. To which yet ſome Believers are ſubject, yea, it may be All at ſometimes, more or leſs. This ariſeth from weakneſs of Faith, from want of aſſurance, from

Conſcience of lapſes and contracted guilt, from neglecting to ſearch their own hearts, from miſapprehending and miſ-judging their Spiritual ſtate, from inordinate love to this life, and world, *&c.* for which they muſt blame themſelves. Believers as ſuch, ſo far as they are Believers, are victorious. Did they walk cloſe with God, improve grace received, examine their own ſtate wiſely, and judge thereof rightly; Did they take hold of the Covenant of God, live by Faith, meditate on the Promiſes, and apply them as their Portion, (which becometh Believers) they might and would get above the ſlaviſh fears of Death. In this method they might be ready to die, and fear no evil. When the Chriſtian can ſay with *David*, *Pſal.* 23. *The Lord is my Shepherd; he maketh me to lie down in green paſtures; he leadeth me beſides the ſtill waters, he reſtoreth my Soul, he leadeth me in the paths of righteouſneſs*; He will then add alſo, *Though I walk through the valley of the ſhadow of death I will fear no evil.*

3. There is a deſpairing fear; The preſumptions of Hell, the pre-occupation of Torment, the fore-taſts of the wrath of the Almighty, the ſcorchings of the Lake that burneth with fire and Brimſtone, that driveth the ſinner paſt all hope, and overwhelms the Soul in hideous darkneſs, and horrible Confuſions. Have there not been inſtances of ſome wretched guilty Souls going out of the body as the Devil out of the Demoniack *Mar.* 9. renting, and taring, and wallowing, and foming, and raging,

ging, and roaring again. And were it not for the Atheiſm, ignorance, infidelity, blindneſs, hardneſs, ſearedneſs, flattery, and deluſions that are in the hearts of ſinners, ſuch inſtances would not be rare; but it would be a wonder how any ſinner could die in his ſin, and in his wits too, from ſuch a fear as this Believers are delivered. Though they may and do experience ſome meaſure of fears, yet God doth always ſupport with ſome degree of hope, that they let not go all their hold of the Covenant of God. In a word, Believers are ſo far victorious over the fear of death, that if they underſtand their caſe aright they have no cauſe to be afraid of death, & when they are, they are more afraid than hurt. The *Hornet* having loſt its ſting, may threaten with its humming noiſe, but cannot prick the fleſh: ſo death, where ſin is pardoned, which is its ſting, may affright with its horrid aſpect, but cannot hurt.

3. Death is overcome to Believers in that it cannot hold them by its power. It is indeed the unalterable Law of Heaven that all muſt die: And accordingly *Abraham*, *Iſaac*, and *Jacob*, and all the Patriarchs; *Moſes* and *Samuel*, and *Iſaiah*, and all the Prophets; *Peter*, and *James*, and *John*, and all the Apoſtles; yea, all the Saints from *Adam* to this generation are fallen aſleep, and ſhut up in their Graves. But ſhall the Grave always contain them? Are they there kept in an everlaſting Priſon under locks, and bars that cannot be opened? Did making the Sepulchre ſure, Sealing the ſtone,

and ſetting a Watch forbid Chriſts Reſurrection? No, ſurely. *I went down* (ſaith *Jonah*, a Type of the Reſurrection.) *to the bottoms of the Mountains the Earth with her bars was about me for ever; yet haſt thou brought up my life from corruption, O Lord my God.* Jon. 2. 6. *And though after my skin worms deſtroy this body, yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another, though my reins be conſumed within me,* ſaith *Job. ch.* 19. 26, 27. Though the Saints be deſcended to the depths of the ſea, and hid in the bowels of the Earth, and their bodies reſolved into the fartheſt duſt, and that duſt diſperſed to the four Winds, yet ſhall they be recovered and riſe again. The Sea ſhall not contain the dead that are in it, nor the Graves the dead that are in them. Their ſcattered atoms ſhall be recollected and reared up again to a goodly body. Behold, there ſhall be a ſhaking, and their dry bones ſhall come together, bone to his bone, and lo, the ſinews and the fleſh ſhall come up upon them, and the skin ſhall cover them above; And thus ſhall the Lord God ſay, Come from the four Winds, O breath, and breath upon theſe ſlain that they may live; and the breath ſhall come into them, and they ſhall live, and ſtand up upon their feet. *Ezek.* 37. 7, 8, 10. This is it which the Apoſtle aſſerts here throughout the Chapter, concluding that *then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.*

Object.

Object. *But what more victory is this, than what unbelievers ſhall have, for they alſo ſhall riſe again?*

Anſw. Yes, it is more beyond all compariſon. *Joh.* 5. 28, 29. *All that are in the graves ſhall hear his voice, and ſhall come forth, they that have done good unto the Reſurrection of life; and they that have done evil to the Reſurrection of damnation.* The wicked ſhall riſe, but from death Temporal to death Eternal, to die the ſecond death. This is Death's Victory over them. The Godly ſhall riſe from Death temporal to Life eternal, to die no more. This is the Saints Victory over Death.

4. Death is ſo overcome to Believers as to be made ſerviceable, and advantageous to them. And this is the fulneſs, and perfection of Victory, when the Enemy is brought in Subjection to ſerve the Conquerour. The Apoſtle in this Epiſtle reckons Death to be part of the Saints Inventory. *ch.* 3. 21, 22. *All things are yours, whether* Paul *or* Apollos——*or Life, or Death.* And elſewhere he calleth it gain, *Phil.* 1. 21. *to die is gain.* What gain? *Anſw.* 1. In reference to the preſent ſtate. Death is, *1ſt.* The end of Sin. With the body of Fleſh the body of Sin is alſo put off, from which St. *Paul* longed to be delivered. *Rom.* 7. 24. Here the

beſt of Saints have their corruptions, infirmities, imperfections; but at Death the Spirits of juſt men are made perfect. *Heb.* 12. 23. 2*ly*. The end of all Sorrows. There are no Pains, or Diſeaſes, or Griefs, or Loſſes, or Croſſes, or Perſecutions in the Grave. *Job.* 3. 17, 18, 19. *There the wicked ceaſe from troubling; and there the weary be at reſt. There the Priſoners reſt together; they hear not the voice of the Oppreſſor. The ſmall and great are there, and the Servant is free from his Maſter.* 3. Reſt from Labours. It is no light burden of works that is upon a Chriſtians hand; no ſmall labour to diſcharge the duties of his general and particular Calling. What ſaith the Scripture? Labour, work, watch, run, ſtrive, wraſtle, fight, give diligence, endure hardneſs, preſs forward, *&c.* But *bleſſed are the dead that die in the Lord, for they reſt from their labours. Rev.* 14. 13. The day of the Saints Death is his happy Jubilee, when he is ſet at liberty and goeth out free from his Service. Thus is Death gain in reference to the preſence ſtate. 2. In reference to the future ſtate. for, 1*ſt*. As for the Soul, it being releaſed from the body is admitted into the Heavenly *Jeruſalem*, to an innumerable company of Angels, to the Spirits of juſt men made perfect, and to Jeſus the Mediator of the New Covenant. *Heb.* 12. *This day*, ſaith Chriſt, to a dying Saint, *ſhalt thou be with me in Paradiſe. Luk.* 23. 43. St. *Paul* deſires to depart that he

he might be with Christ which is far better. *Phil.* 1. 23. 2*ly.* As for the body, Death serves to refine it, for 1 *Cor.* 15. 50. *This I say, that Flesh and Blood cannot inherit the Kingdom of God: neither doth corruption inherit incorruption.* These bodies which we now carry are so gross and corruptible, they are not meet for an heavenly state. They die that they may be changed. *Phil.* 3. 21. They are sown in corruption to be raised in incorruption; sown in dishonour to be raised in Glory; sown in weakness, to be raised in power; sown Natural bodies, to be raised Spiritual. The old decayed house is taken down to be built anew; and these weak crasie bodies are laid in the Earth to rise afresh. This corruptible is corrupted, that it may put on incorruption, and this Mortal dieth that it may put on Immortality. Thus is this Enemy overcome, and made to serve as a mean and advantage to the Believers happiness.

This indeed is a glorious Victory over a very mighty, and formidable Enemy: So great and wonderful, that it far exceeds the hope of Nature; Flesh and Blood cannot believe the report thereof. *Paul's* discourse of the Resurrection from the dead seemed no other than babling to the Learned Philosophers at *Athens. Act.* 17. 18. And was thought incredible by *Festus*, and *Agrippa*, and the Captains, and Principal men of *Cæsarea. Act.* 26. 8. Yea, the Resurrection seemed as an idle Tale at first to the very Apostles. *Luk.* 24. 11. and they believed it not.

So great is the Glory of this victory over Death, that even Angels come down from Heaven to make report of it, and to Celebrate the Triumph. *Mar.* 16. *Luk.* 24. Tell no more then of the mighty Acts of *Nimrod*, or *Chedorlaomer*, of *Sennacherib*, or *Nebuchadnezzar*, of *Cyrus*, or *Alexander*, or of all the *Cæsars*, or the rest of those great Names that have filled the world with their Fame, who have subdued Kingdoms, and led Nations Captive, and made many glorious Triumphs. Yea, let no mention be made of the Victories of *Joshua*, or *Baruk*, or *Gideon*, or *Jephtha*, or *Samson*, or *Saul*, or *Jonathan*, or *David*, or of all his worthies, who have Victoriously fought the Battles of the Lord against the Arms of flesh, and whose Sword returned not empty from the blood of the slain. Behold, the greater Glory of this Victory in the Text, which darkneth the lustre of all their Triumphs. Their Acts were *mira*, but this *miraculum*. Their Victories were wonders, but this a Miracle. The Gates of Hell, the power of Darkness, the King of Terrors (before whom all these Triumphing Victors at last fell) fallen at the feet of the Saints.

Quest.

Queſt. *But if Believers be thus victorious, and their Victory be ſo great and Glorious which you tell us, as indeed it is, How do they obtain it? Where lieth the great ſtrength of theſe* Samſons? *Are they not all Clay of the ſame lump with other men? Are they not the Sons of men? Do we not know their generation? Their Parents, Brethren and Siſters, are they not with us? Whence then have theſe men theſe mighty Works?*

Anſw. Truly they are ſo. They are of the ſame Nature with other men; promiſe no more than other; nay leſs as to ſenſe and reaſon, for they are not many wiſe after the fleſh, not many mighty, not many noble. 1 *Cor.* 1. 26. and therefore we may well ask the queſtion, How they overcome? The remaining Text will reſolve this. They get not the Victory by their own Sword, neither do their own Arm ſave them: But,

3. *The Victory is given them by God through our Lord Jeſus Chriſt.*

We will expreſs this in three particulars.

1. Jeſus Chriſt diſarmeth Death by his ſatisfaction. 2. He

2. He destroyeth Death by his Resurrection.

3. This Victory becomes the Believers by participation and communion with him.

1. Jesus Christ disarms Death by his Satisfaction. The sting of Death is sin, saith the context, and the strength of sin is the Law, Sin being the Transgression of a Righteous Law hath in it a fundamentall demerit and natural obligation to punishment, which is moreover Confirmed by the Laws threatning, Thou shalt die the Death. This is the sting of Death wherewith it is armed; from the poyson, power, and pain whereof none can be delivered, unless the obligation be voided by making satisfaction. This being impossible to meer man, Jesus Christ undertook it. To which purpose our sins were translated on him by imputation *Isa.* 53. 6. *All we like Sheep have gone astray, we have turned every on to his own way, and the Lord hath laid on him the iniquity of us all.* He was made a Priest that he might offer Sacrifice to expiate this guilt and to Satisfie the Law. *Heb.* 5. 4, 5, 6. *And no man taketh this honour unto himself, but he that is called of God as was* Aaron. *So also Christ glorified not himself to be made an high Priest, but he that said unto him, Thou art my Son, this day have I begotten thee,* and again. *Thou art a Priest for ever,* &c. The Sacrifice to be offered up by this Priest for this purpose must be an humane Soul and body; for the Subjection of mans Soul and body, to the curse of the Law was the punishment which

which the Law exacted for mans ſin, and wherewith only it would be ſatisfied. This Soul and body did Chriſt aſſume. *Joh.* 1. 14. *The word was made fleſh.* *Hebs.* 10. 5. *When he cometh into the World he ſaieth. Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me.* For the Sanctification of this Sacrifice to be offered up to God, there muſt be an Altar. *Math.* 23. 19. *The Altar Sanctifieth the gift* which Altar was his divine nature. *Heb.* 9. 14. *Through the eternal Spirit he offered himſelf.* And *Joh.* 17. 19. *I ſanctifie my ſelf.* I, as God, ſanctifie my ſelf as man. And being thus inſtructed he actually offered up himſelf to God *Eph.* 5. 2. *Chriſt hath given himſelf for us an offering and a ſacrifice to God. He humbled himſelf and became obedient unto Death, even the Death of the croſs. Phil.* 2. 8. and ſo was made a Curſe for us, as it is written, *Curſed is every one that hangeth on a tree. Gal.* 3. 13. By this did Chriſt ſatisfie the Law, expiate guilt, cancelled the hand writing, the obligation to puniſhment, appeaſed the wrath of God and obtained remiſſion of ſins. *Eph.* 1. 7. Thus did he finiſh tranſgreſſion, & make an end of ſins, thus he made reconciliation for iniquity, & brought in Everlaſting Righteouſneſs. Thus he diſarmed death by making ſatisfaction.

2. He deſtroyeth Death by his reſurrection. By his ſatisfaction he took away the power and efficacy of Death, but by his reſurrection he deſtroyed the very Being of death, actually as to himſelf, virtually as to believers. *Rom.* 6.

9.

9. *Christ being raised from the dead dieth no more, Death hath no more dominion over him,* and v. 10. *For in that he died, he died unto sin once. Ad delendum peccatum, ut semel in nihilum redigat peccatum in nobis*, saith *Beza*, he died once for all utterly to blot out sin in us *but in that he liveth, he liveth unto God, Apud Deum* or *secundum Deum, vita cælesti et immortali*, a life worthy of God, an heavenly and immortal life. We read *Joh.* 11. 44. concerning *Lazarus*, that he that was dead came forth. There the power of Death was suspended at present that it could not hold him, but the Being of Death remained, for he rose to die again, and therefore he came forth bound hand and foot, with Grave-Clothes, and his face was bound about with a Napkin. But when Christ rose, both the Power and the Being of Death ceased as to him, and therefore he left his Grave-Clothes behind him, and carryed nothing belonging to Death with him. *Joh.* 20.6.7. The rising body of Christ was not only not dead, but not mortal. His body rose a glorious body, a spiritual body, an heavenly body. Not only Death but mortality is swallowed up by the resurrection of Christ. And as by the resurrection of Christ the Being of Death was destroyed actually as to himself; so vertually to believers, for even as to them he hath abolished Death, and brought life and immortality to light. 2 *Tim.* 1. 10. Saith Christ, *Rev.* 1. 18. *I am he that liveth and was dead, and behold, I am alive for evermore,*

Amen,

Amen, *and have the keyes of Hell and Death.* The keyes are the Enſign of power. Chriſt by his reſurrection hath obtained authority over Death, to quicken whom he pleaſeth, to ſhut and open the grave. And his promiſe is to exerciſe this power for his people. *Joh.* 6. 44. *I will raiſe him up at the laſt day. Hoſ.* 13. 14. *I will ranſome them from the power of the grave; I will redeem them from death.* Notwithſtanding all the improbabilities, yea impoſſibilities in Nature, yet he ſaith to them as to *Cyrus*, *Iſa.* 54. 2. *I will go before thee and break in pieces the Gates of Braſs, and cut in ſunder the barrs of Iron.* On which account St. *Peter* begins his Epiſtle, *v.* 3. with thankſgiving. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope,* (*i. e.* hope of eternal life, as *v.* 4.) *by the reſurrection of Jeſus Chriſt from the Dead.* It is obſervable what the Apoſtle ſaith here, he hath begotten us by the Reſurrection of Jeſus Chriſt. The Reſurrection of Jeſus Chriſt, hath a ſecret generating influence upon the Reſurrection of the Saints, who are therefore called by our Saviour. *Luke.* 20. 36. *The Children of the Reſurrection,* which leadeth to,

3. This Victory becomes the believers by participation, and Communion with Him. They communicate with him in the value of his ſatisfaction, and they communicate with him in the vertue of his Reſurrection.

1.

1. They communicate with him in the value of his Satisfaction, whereby the ſting of Death is taken out as to them, to wit, the guilt of ſin done away. By the Covenant of Redemption between the Father and Chriſt, it was eternally agreed that Chriſt ſhould be their Surrogate, Subſtitute and Surety to undertake for them in their nature *Joh.* 10. 18. *No man taketh my life from me, but I lay it down of my ſelf*; there is Chriſts Conſent. *This Commandment have I received of my Father*; there's the Fathers Conſent. So *Hebr.* 10. 7. *Then ſaid I, Lo, I come to do thy will, O God.* Accordingly he became man and our ſurety, and thereby one with us in the Senſe of the Law, as the principal debtor and Surety are looked upon as one perſon in Law. Thus our debt became his debt, he was bound for us, and ſaith to his Father on our behalf as *Judah* to *Joſeph* on the behalf of *Benjamin*. *Gen.* 44. 32. 33. *Thy Servant became Suerty for the lad unto my Father —Now therefore, I pray thee, let thy Servant abide inſtead of the lad a bondman to my Lord,* And the puniſhment due to us became his. *Iſa.* 53. 4, 5. *Surely he hath born our greifs. and carried our Sorrows —He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, &c.* And thus by vertue of the ſame Suretyſhip, when he had undergone the puniſhment and Satisfied the Law, and taken his diſcharge which was teſtified by his Reſurrection, His Satisfaction becomes our Satisfaction and his diſcharge, our

diſcharge

diſcharge. *Jer.* 23. 6. *He is the Lord our Righteouſneſs. Gal.* 3. 13. *Chriſt hath redeemed us from the Curſe of the Law being made a Curſe for us. Rom.* 8. 33, 34. *Who ſhall lay any thing to the charge of Gods elect? Who is he that Condemneth? It is Chriſt that died, yea rather that is riſen again.* No Law doth demand both of the principal and the Surety too. They are bound to pay disjunctively one or the other. Therefore when Chriſt was apprehended he ſaid to the Officers that took him, *Joh.* 18. 8. *If ye ſeek me, let theſe* (my diſciples) *go their way.*

2. They communicate with him in the vertue of his Reſurrection. Chriſt roſe from the dead not only as a ſurety diſcharged from priſon when he had paid the debt and thereby cancelling the obligation of the principal; but alſo as a vital head to quicken and raiſe all his body, the Church. For the ſame Spirit of life which is in Chriſt and quickened his dead body, is alſo in the church and in every particular member thereof, and will certainly quicken their dead bodies. *Rom.* 8. 11. *If the Spirit of him that raiſed up Jeſus from the dead dwell in you; he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal bodies by*, or becauſe of *his Spirit that dwelleth in you.* He ſaith not your *dead* bodies, but your *mortal* bodies, to denote this quickening to be not only from death to life but from mortality to immortality, as was the reſurrection of Chriſt. *He that eateth me*, ſaith Chriſt, *Joh.* 6. 5, 7. that

that is, by faith, there is union with Christ, *even he shall live by me*, there is communion with Christ as necessarily consequent. And what that life is, he expresseth four times in that chap. *ver.* 39, 40, 44, 54. *I will raise him up at the last day.* Hence Christ is said to be our life. *Col.* 3. 4. and we are said to be quickened with Christ. *Col.* 2. 13. and risen with Christ, *Eph.* 2. 6. It is from the vertue of Christs Resurrection that *Job* argueth to his own, *Job.* 19. 25, 26. *I know that my Redeemer liveth*, &c. *And though after my skin worms destroy this body yet in my flesh shall I see God.* And this is the argument which the Apostles so industriously improves throughout this *Chapter*, assuring the Resurrection of believers by the Resurrection of Christ. Christ rose as the first-fruits of them that sleep, which sanctifieth and assureth the whole harvest. *ver.* 20. If the first *Adam* dying derived Death to all his natural seed, much more shall the second *Adam* rising communicate life to all his Spiritual seed. *ver.* 22. yea such intimate and necessary connexion is there between the Resurrection of Christ and the Resurrection of believers, that the Apostle argueth both forward and backward from the one to the other. *ver.* 12, 13, 16. The Saints then shall one day feel the quickening influences of their vital head upon their dead bodies, and experimentally know the power of his Resurrection Recovering them from the power of the grave to rise and live with him for ever. Which is so certain that the

Apostle

Apoſtle ſpeakes of it as already done. *Eph.* 2. 6. *He hath raiſed us up.*

Applicat. 1. How ſad and woful is the Caſe of unbelievers! who have no ſhare in this Glorious and Bleſſed Victory, no intereſt in the ſatisfaction and Reſurrection of this Prince of life; but are left to ſhift for themſelves alone, all forlornly expoſed to the invincible Aſſaults of the King of Terrors. Do they not tremble at a diſtance, at the forethoughts of that dark and diſmal hour, when this ſpoiling, deſtroying, abhorred and dreadful Enemy ſhall ſurprize them, and peremptorily require their precious life beyond all denial, or reſiſtance? But how much greater will their horror and amazement be at the near approach, and preſent appearance of this deadly Foe; when their eyes ſhall be awakened, and enlightned more clearly, and convincingly to ſee its power and Terror, and their heart more tender and ſenſible to feel the pain, and poyſon of its Mortal Sting! Can thine heart endure, or can thy hands be ſtrong in the day when thy Fleſh ſhall waſt, thy Spirits faint, thy Strength fail, the Sorrows of Death compaſs thee about, the pains of Hell take hold on thee, and Almighty wrath be renting thee in pieces like a Lion, and there is none to deliver thee? Surely, a guilty Conſcience, a curſing Law, an avenging Juſtice, and preſent Death are a weight more inſupportable than Talents of Lead, than Rocks and Mountains, enough to break the

ſtouteſt heart, and will certainly damp the Courage of the moſt daring Sinner. Where ever dwelt the man, and what was his Name, who was ſo hardy and confident as not to be moved, yea, not to be ſtruck to the very heart at the ſight of the Pale Horſe coming amain upon him, the Name of whoſe Rider is Death, with Hell at his heels? What thinkeſt thou? O guilty Sinner! Is thy ſtate of ſin ſo little dangerous, that thou mayeſt ſecurely reſt in it? Is Death ſo weakly Armed, and art thou ſo ſtrongly fortified, that thou mayeſt bid defiance to its Aſſaults? Wilt thou ſin, and laugh, and ſleep, and drive away the Melancholy thoughts of thy approaching Terror by diverting to the Mirth, and Follies, and Vanities, and Pleaſures of a preſent Tranſitory and helpleſs World? Reflect upon thy heart and ways, review the number and Nature of thy multiplied and aggravated Tranſgreſſions throughout a long life, have patience to hear the Charge of thy veracious and faithful Conſcience, and ſeriouſly conſider with what a ſharp and poiſonous ſting thou haſt Armed Death againſt thine own Soul. Run not the deſperate hazard of being killed with Death. Who ever hardened himſelf againſt this Terror of the Lord, and fell not under it? The ſtouteſt hearted are ſpoiled, they have ſlept their ſleep, and none of the men of Might have found their hands. Wert thou *Behemoth* or *Leviathan* for ſtrength and Courage, were thy bones as ſtrong pieces of

Braſs, or like Bars of Iron, were thy heart as firm as a ſtone, yea, as heart as a piece of the nether Milſtone, and thou a King among all the Children of pride, yet ſhall this ſword of the Lord approach thee and break thy bones; and this arrow of the Almighty, pierce thy heart, and the poyſon thereof ſhall Drink up thy ſpirit. Flatter not thy ſelf with vain hopes founded upon preſumption or infidelity. Think not the Lion to be painted fiercer then he is. When thou heareſt the menaces of Death, the words of the Curſe, bleſs not thy ſelf ſaying, I ſhall have peace.

Make no Covenant with Death, nor be at agreement with Hell: Leſt thou make lies thy refuge, and under falſhood hide thy ſelf; for thy Covenant with Death ſhall be diſannulled, and thy agreement with Hell ſhall not ſtand. Thou haſt but one method of ſafety, one courſe to take. Venture not alone in thy own ſtrength to meet and encounter with thy mortal foe. But Turn thee, Turn thee to the tents of the Conquerour, make haſt to liſt thy ſelf under the ſtandard, of the Prince of life. Thou haſt been told what is the ſting of Death, and where its ſtrength lieth. Do to it as the *Philiſtines* did to *Sampſon*. Cut off its locks, Pluck out its ſting. Break off thy ſins by repentance, and work away thy guilt by faith in the blood of the Lamb, that God may give thee Victory through Jeſus Chriſt.

2. How bleſſed and comfortable is the caſe of all true believers. There are but two evils can

make a man miserable, Sin and Death. The believer is freed from the Law of both. It is indeed the irreversible Law and ordination of God, that Believers die as well as others, but withal It is their unspeakable distinguishing priviledge, that their Death hath no sting, no Curse, no Victory over them. Their Lord Jesus, the Captain of their Salvation who died for them, hath overcome Death, disarmed Death, Sanctified Death, Sweetened Death, Subjected Death to them, and turned it to their advantage. Death indeed cometh after the same visible manner upon the body of the Saint and of the sinner, by Sword, or Famine, or Pestilence, Consumption and burning Feaver, with aches and pains, whereby the earthly house of their tabernacle is dissolved——*Saul* and *Jonathan* were not divided in their Death. *Ahab* and *Josiah* fall alike in the battle by the hand of the Archers. *Stephen* and *Achan* are both stoned. The good and bad thief give up the Ghost together upon their Cross. But as to their Souls how vastly different are their Deaths in the dispensation of God! The one is Cursed, the other blessed in his Death: On dieth in his Sin, the other in the Lord: One departs under wrath, the other in peace: The Spirit of one is delivered to Satan, the Spirit of the other committed into the hands of God: The Soul of one carried by Devils into the place of torment, The Soul of the other carried by Angels into *Abrahams* bosome: The one passeth from death to

to death; The other paſſeth though death to Life. This is the bleſſedneſs of the dead which die in the Lord. This is the happy Victory of the Saint over Death, even in dying. Of which difference of the death of Saint and ſinner, the ſinner is ſometimes ſo convinced, that he cannot but with with *Balaam*, *Let me die the Death of the Righteous, and let my laſt end be like his.* It is the Saints happineſs here, both living and dying, to have the Victory over death by faith, which is to them the evidence and preſenting of the future Reſurrection, not yet ſeen. But it will be much more their happineſs to have this Victory by ſenſe, as they ſhall in their glorious Reſurrection. Two things commend it.

1. It is the Victory over the laſt enemy. *ver.* 26. and ſo implieth Victory over all enemies: For if any remained, this were not the laſt. Sin, and world, and Devil, are all conquered when Death is conquered. Hold out then, O believing Soul, in thy Spiritual conflict. Be thou faithful unto Death, maintain thy Chriſtian Courage againſt Death, take holdof the ſtrength of Chriſt and overcome it, Thou ſhalt fight no mor, but there remains thee Everlaſting reſt.

2. It is the Victory of Chriſt, which the Saints have in communion with him, and ſo it is a Sure Victory. He that got it by his Almighty power will by the ſame power keep it, that it ſhall never be loſt, Chriſt being raiſed from the dead, dieth no more, and till Death can prevail over Chriſt it ſhall not prevail over

the Christian. *Joh.* 14. 19. *Because I live,* saith Christ, *ye shall live also.*

3. Let Believers live and die as becomes those that have the Victory, even above and beyond the fears of Death. If we have the same precious faith which this Apostle had, let us put on also the same confidence and courage, and in assurance of the Victory that Christ hath gotten for us, bid an holy defiance to this enemy. *O Death where is thy sting? O Grave where is thy Victory?* Was it not the end of Christs conquest to deliver his Saints, not only from the hurt, but from the fear of Death? Would it not then be either a denial or a disparagement of Christs Victory, for a Saint to live in bondage to the fear of Death? That Souldier must either be very ignorant, or very much a Coward who is afraid to meet his disarmed, and conquered Enemy. Such is the weakness and Cowardise, and ought to be the shame of too many professing Christians. How far do we desire to remove death from us? How sad and damping are the very thoughts thereof to us? What reluctance have we against the very Name of Death? What trembling at the approach thereof! How do we say as they, *Jer.* 41. 8. *Slay us not; for we have treasures in the field, of wheat and of barley, and of Oil and of Honey.* And with *Hezekiah* turn to the wall and weep sore. But whence is all this? Is it not because we look upon death only with an eye of nature, and not with the eye of faith? and that we look

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at our diſſolution more than at our reſurrection? Is it not becauſe of the darkneſs of our Evidence, and careleſſneſs of gaining better aſſurance of life eternal? Is it not from our inordinate affection to our worldly intereſt, our Carnal enjoyments and relations? Or is it not from the Conſcience of ſome indulged ſin, which we have not effectually mortified? Surely our Conſciences will tell the guilty, that ſome or all of theſe, are the cauſe of our averſeneſs, lothneſs and fears to die. But are theſe becoming profeſſing Chriſtians, and worthy of the faith of the Reſurrection? Oh for the honour of Chriſts Victory, for the commendation of Religion, for the Conviction of Sinners, for the comfort of our own ſouls, let us ſhake of theſe clogs, lay aſide theſe weights, and get above theſe ſlaviſh fears! Improve and encourage faith againſt ſenſe and carnal reaſon. Mortifie thy inordinate affections, hold a good Conſcience, Clear up thy intereſt in Chriſt, and in the Covenant of God, Have thy converſation in Heaven, and from thence look for the Saviour, the Lord Jeſus Chriſt, who ſhall change thy vile body that it may be faſhioned like unto his glorious body, and fear not. Art thou to encounter death, haſt thou apprehenſions of its approaches towards thee? And doth thy heart fail for fear hereof? Hear Chriſt rebuking thee as ſometimes he rebuked his diſciples, *Why art thou fearful, thou of little faith?* Let me ſay to thee for thy encouragement, if thou beeſt a

Christian indeed, as *Deborah* to *Barak* when he was to Encounter *Sisera*. *Judg.* 4. 14. *Up, Is not the Lord gone out before thee?* Hath not Christ disarmed thy Enemy? and taken out its sting? Hath not he overcome death, and opened the doors of the grave, and given thee the Victory? yea Doth not the Lord go out with thee, and stand by thee in this thy last conflict? And is not the presence and assistance of Christ enough to encourage thee against fear? *Isa.* 43. 1. 2. *Saith God to* Jacob, *Fear not, when thou passest through the waters, I will be with thee*; and v. 5. *Fear not, for I am with thee.* In the strength of which promise, say with *David*, *Ps.* 23. 4. *Though I walk through the valley of the shadow of Death, I will fear none evill, for thou art with me.* Verily there is a power in faith. It is a Victorious grace. It engaged the strength of him that raised up Jesus from the dead. Live then by faith, and thou shalt die by faith, and overcome death by faith. Many witnesses can set their seal to this as a certain truth, that a Christian by the improvement of grace may, if not *triumphanter* yet, at least *patienter mori*, may be content, if not rejoyce to die.

4. Add for a conclusion the Apostles application in the text, *Thanks be to God.* The Victory being gotten, being given, the triumph is to be made. We read (whether they be the words of God to the Church, or of the Church to God, the sense is the same) *Isa.* 26. 19. *Thy dead*

dead men ſhall live, together with my dead body ſhall they ariſe: for thy dew is as the dew of herbs; which revives them in the ſpring, after a Killing winter, *and the Earth ſhall caſt out the Dead*, There's the Victory. What then? *awake and ſing, ye that dwell in the duſt*, There is the triumph. Thus, *Pſ.* 30. 3. *O Lord, thou haſt brought up my Soul from the grave.* then, ver. 12. *To the end that my glory may ſing priſe to thee and not be ſilent: O Lord my God I will give thanks unto thee for ever.* Thus again the Pſalmiſts ſings. *Pſ.* 118. 14, 15, 17. *The The Lord is my ſtrength and Song: And is become my Salvation. The voice of rejoycing and Salvation is in the tabernacles of the righteous: the right hand of the Lord doth valiantly* &c. *Why? I ſhall not die but live, and declare the works of the Lord.* Victory is always matter of rejoycing, and ſhould reflect honour upon the Conquerour. We read, 1 *Sam.* 17. *Goliah* of *Gath*, that monſtrous and terrible Giant, cometh forth before his camp of *Philiſtins* and defieth the armies of *Iſrael*, who fled from him and were ſore afraid, when behold, *David* goeth out to meet him, and encounters him all alone, and with the Giants own ſword cuts off his head and diſcomfits all his hoſt. Did they not then come out of all cities of *Iſrael. Chap.* 18. 6, 7. ſinging and dancing with, *Tabrets* and joy and inſtruments of muſick, anſwering one another as they played, and ſaying, Saul *hath ſlain his thouſands, and* David *his ten thouſands*? What

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is it that we ſee? Is it the Viſion, *Rev.* 6. 8. Behold, a pale horſe, and the Name of him that ſits on him is Death, and Hell followeth with him, and power is given unto him to kill. And at this are we ſore afraid? Why? Look again, *Rev.* 19. 11. *&c.* I ſaw Heaven opened and behold a white horſe, and he that ſate upon him doth judge and make war in righteouſneſs, and he is clothed with a Veſture dipt in blood, and his Name is called The Word of God, He goeth forth Conquering and to Conquer. He takes Death and Hell and caſteth them into the lake of fire. Come then, let us Sing the Song of *Moſes*, *Exod.* 15. 1, 2, 3. *The Lord is my ſtrength and Song; He is my God I will exalt him. The Lord is a man of war; The Lord is his Name I will ſing unto the Lord; for he hath triumphed glorioufly, the Horſe and his Rider hath he caſt into the fire.* This Victory was won by Chriſt tis worn by us; It was dear to Chriſt, tis cheap to us; It coſt him labour. and pain, and ſorrow, and ſweat, and blood, but it is given to us; we overcome not by expence of our own blood, but by the blood of the Lamb. What then ſhall we render to the Lord? Shall we give him leſs than a Song, a Sòng of thankſgiving? eſpecially when we can give no more. O ye that are the redeemed of the Lord, whom he hath ranſomed from the power of the grave, ſend out your thoughts a while into the Land of Darkneſs, and take a more exact view of the triumphs and trophies of Death, which it hath erected

erected over the Vanquiſhed Sons and Daughters of men, that have fallen under its power: Look into the priſon of the Grave where the bodies of the ſlain are holden under Chains of Darkneſs, reſerved to the execution of the Great day. Conſider the poyſon, venom, ſharpneſs and power of the deadly ſting that is entred into their Souls, ſtrengthened with all the plagues and Curſes that are writtten in the book of the Law of a righteous, avenging, and Almighty Judge; the worm of Conſcience gnawing the Soul as well as the worm of Corruption feeding on the body. Hark, what are the hideous Cryes, and woes, and wailings, the roarings and yellings, the gnaſhing of teeth, and bitter lamentations of the wretched priſoners captivated under the inſulting Enemy; and then recall your thoughts to the ſolemn meditation of this happy word, the glad tidings of the Glorious conqueſt and Reſurrection of Jeſus Chriſt, in fellowſhip with whom you are reſcued from the curſed power of this Death and Hell, and made heirs of the grace of life, of life eternal. And if you have any ſenſe of the Infinite love of God, and his compaſſions towards you; of the incomparable labours, and ſufferings of Jeſus Chriſt for you; of the unſpeakable miſery from whence you are redeemed, and the glorious Immortality to which you are intituled, and whereof you ſhall be poſſeſſed. Your meditations (methinks) cannot but iſſue with the Apoſtle's in this greatful, pathe-

pathetick, and triumphant doxologie. *Thanks be to God, who giveth us the Victory through our Lord Jesu Christ.*

FINIS.

ERRATA.

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